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ΘΕΟΣΠΛΑΓΧΝΙΣΘΕΙΣ.

OR,

The Yernings of CHRISTS bowels towards his languiſhing FRIENDS.

Wherein the ſincerity, ardency, conſtancy, and ſuper-eminent excellency of the love of Jeſus Chriſt; as it workes from him towards his Friends: is delineated, diſcuſſed, and fitly applyed; J. Moore

By S. M. *Miniſter of the Goſpel of God.*

I ſaid unto thee when thou waſt in thy blood, live; Yea I ſaid unto thee when thou waſt in thy blood, live.

Behold thy time was the time of Love: yea I entered into a Covenant with thee, and thou becameſt mine, Ezek. 16. 6. 8.

This is a great myſtery: but I ſpeak concerning Chriſt and the Church, Epheſ. 5. 32.

—Καὶ τὰς μὲν τῶν φαύλων συνηθείας ὀλίγῳ χρόνῳ διώλυσε τὰς δὲ τῶν σπουδαίων φιλίας ἐδείκνυ ὁ πᾶς ἀὴρ ἐξαλείφειν.

Iſocr. Orat. ad Demon.

Non requieſcit amor in quacunq; ſuperficiali adeptione amati, ſed quærit amatum perfectè habere, quaſi ad intima illius perveniens, &c. Aqu. 1. 2æ. 28. a. 2.

LONDON,
Printed by *M. S.* and are to be ſold by *Hanna Allen* at the Crown in *Popes-head Alley*, 1648.

To the Right Honourable *Philip* Lord *Wharton* Baron of *Wharton*.

Right Honourable,

VNexpreſſible & unconceivable are thoſe cordiall joyes, which proceed from the in-commings of Jeſus Chriſt upon the Soul, and her out-goings towards the Meſſiah againe; For is't not an heaven on earth, ſo to commerce with Chriſt? what, but this may bee compar'd to that Heaven above, where God gives out himſelfe in fulleſt meaſures, begetting like motions and operations in the glorified Saints? What gives the Saints mercies and morſels a right reliſh ſave this, [a] *Chriſts comming in upon us hand in hand with them, and making them good to us? and can any thing but his abſence mar the taſt of mercies? what*

[a] Mea non proſunt ſine me, nec tua proſunt ſine te, *Bern.*

shall I say? he that hath Christ wants not, * *he that wants Christ inherits not what he seemeth to have, What's good to us without God?* [b] *and what can be bad to us when we enjoy him?* [c] *what the Father said of Joy, that may I say of the Joy-maker, and much more. There is so great a sweetness in heavenly joy, that if one small drop thereof should fall into Hell, it would swallow up all the bitterness of that Tophet.* [d] *Christ being had, makes bitter things sweet, rough things smooth, and massie things light: Oh! what a Jesus have we? do's not the Saints lothnesse to bee rent from him, speake out sweetly what an one he is, to such as sit under his shade with delight?* [e] *Oh the power, purity, immensity, and perenity of his love, mercie and goodness! how precious a thing is't to have, and to bee had of such a precious Christ? Certainely time will discover it, 'twill be known at the time of his glorious appearance to judg the secrets of closest hearts, &*

to

* Is habet omnia, qui habet habentem omnia.

b Tolle meum et tolle Deũ.

c Quid si sine domo, et non sine domino, sine veste, si non sine fide, sine sibo, sine lecto, et non sine Christo?

d Tanta est dulcedo cælestis gaudij, ut si una guttula difflueret in infernum, totam a maritudinem interni absorberet. *Aug.*

e Qui semel Christi dulcedinem gustaverit deficile ab illo seperari sustinet. *Bern.*

to be honoured of all that believe: Of which number, I take the boldnesse to repute your Honour, to be in the front among persons of Honour. And what do I more then revive the ancient report which hath gone forth concerning your Honour, many yeares since? [f] *what bad men say it skils not; sure I am, good men speak you a man of a moderate spirit, one who loves truth for the truths sake: how you have done, & do still countenance the godly part of any party, I need not tel the world: but that which do's most ennoble your Honor, and make you most famous, is God's speaking out his approbation of you, to your own soul; for that only* is Circumcision, wch is of the heart, & he is a right Christiã, whose praise is not of men only, but of God. *Sir, I humbly present you with this small Treatise, & why should I doubt of your favourable acceptance, in whose noble breast such wisedom & ingenuity is found? Let him doubt that lists; for I will not: the book is your honors, such as it is, &*

[f] Simulata non diu durant.

if men mistake not, it discovers hidden secret passages, and proceedings, betwixt Christ & the Soul: & what's more reviving to a spirituall person? In a word, this is but a small acknowledgement of your Honours worth, yet future opportunities may cause to abound: goe on in wel-doing noble Patriot, and prosper, reconcile the differences of Saints, doe justice, love mercy, & walk humbly with God; you may doe much good by your good example; For, as the Father spake, an Excellent Lord is better then an excellent Law. Thus shal you live so, as that you need not feare to die, and propagate Gods glory with your own name & fame to future generations. Now that it may be the lot of your honorable self, with your noble Consort, and all your Posterity, to prize Christ, live in him, be saved by him, & stated in everlasting glory with him, shall be the desire & prayer of him who is,

Your Honours humbly devoted to serve you in the things of Christ,
SAM: MOORE.

To

TO THE CHRISTIAN READER.

THE great and glorious GOD whom we adore, is love, and what is best he loves most. His love is great to his worke, his people, his truth: but unto CHRIST it's above all, yea above the whole universe. The greater any Good is, the greater 'tis love'd. The more neare, acceptable, like, excellent, lasting, perfect any good is, by so much it's the

Thom. 1ª parte q. 20. Artic. 4.

Rayner: j Pantheolog: Tom, 1º p. 129.

the greater. The LORD CHRI
in all these he's the neareſt *to* G
his humane nature is united to
Iohn 1. 14. *divine, hee ſits at the right ha*
Mar. 16. 19. *of Majeſtie in glory: his* acce
Epheſ. 1. 20, 21 tableneſſe *was emphatically tw*
witneſſed from Heaven, This
Matth. 3. 17. my beloved Sonne in whom
17. ch. 5. am well pleaſed, *and its for*
Iohn 16. 23. *ſake that wee are accepted. As*
Epheſ. 1. 6. likeneſs, *the foundation & ſtreng*
of love (for whereſoever's the gre
teſt likeneſſe, *there's the greate*
Hebr. 1. 3. *love*) *Hee is the expreſſe Ima*
of the Father, and his glory do
fully reſemble the Fathers glory
Iohn 1. 14. excellencie, *it's his tranſce*
dently, hee's the chiefeſt amo
Cant. 10. 13. *tenne thouſand, the only begotte*
Iohn 1. 14. Hebr. 1. 6. *Angels muſt ado*
him, and all men muſt give hi
equall honour with the Father
Iohn 5. 23. *Hee's the moſt* excellent *and* laſ
Acts 2. ing *good without any ſeede of co*
Eſa 9. 6. *ruption, the everlaſting* Fathe
Hebr. 13. 8. *The ſame for eve*
full of all perfections, *all t*
tre

treaſures of wiſdome and knowledg were in him, hee had all power, all things, Coloſſi. 1. 19. *all fulneſſe,* Coloſſians 2. 9. *even the fulneſſe of the Divinity, ſo that hee was and is altogether lovely, & called the Fathers Well-beloved.*

Col. 2. 3.

Mat. 28. 18. Iohn 3. 35.

Now notwithſtanding that CHRIST *was the great and chiefe object of the* FATHER'S *love, the delight of his eye, and pleaſure of his ſoule, yet* Him *hath hee given unto the Sonnes of men for their* life, John 10. 10. *For their* light and learning, *John* 8. 12. *Matth.* 11. 29. *For their* livelihood, *John* 6. 51. *For their* redemption & forgiveneſſe, *Gal.* 3. 13. *Coloſſians* 1. 14. *For their* peace and reconciliation, *Eph.* 2. 14. 16. For *their* righteouſneſſe, *Jerem.* 23. 6. *Rom.* 10. 4. For *their* ſanctification, 1 *Cor.* 1. 30. *For their* Covenant, *Eſa* 42. 6. *For their* Councellour, *Eſay* 9. 6. *For their* Conſolation, *Hebrews* 2. 25. *For their* Mediatour

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The Father therefore having given his dearely and deepely beloved Sonne unto us for such ends and purposes, wee should not doubt but that hee will be all these unto us. This Author in the first part of his Elaborate worke layeth open the yernings of Christs bowels towards all his languishing Friends.

Reader, *if thou be one of them here's an* Optick Glasse *in which thou maist clearly see how the* Heart and Bowels *of* CHRIST *stand towards poore sinners, and so toward*

ards thy ſelfe. What wouldſt thou
ve, which from him is not have-
le? Doſt thou want life, light,
aintenance, countenance: is't
rdon, peace, purity thou wouldſt
ve? ſpeake, is't Righteouſneſſe,
uncell, Comfort, friend-ſhip,
fety thou needeſt? Art thou
unded and wanteſt healing?
rt thou purſued by the Enemie,
d wanteſt deliverance? is't grace
glory thou deſireſt? wouldſt thou
ve a word ſpoke for thee to the
eat KING of HEAVEN?
ve thy Cauſe pleaded for thee
ere? Is't reſolution, aſſurance,
vation thou ſigheſt and ſeekeſt
ter? In CHRIST who is
ll thou mayeſt finde all. Looke
to this Treatiſe, it ſweetely
s out the Samaritaneſſe or com-
ſſionateneſſe of Chriſt? it ſhews
ee how readie he is to ſupply thy
nts, and ſatisfie thy longings.
ere thou ſhalt feele him drawing
y heart unto himſelfe, and ſhew-
g thee the ſight of glorious My-
ſteries.

ſteries. It's our ignorance of Chriſ
love and bowells, that fills us wi
feares, doubts, and jealouſie
that keepes us under bondage, a
cauſeth us to reſt in ſhadowes a
low things. The Author *hath pr*
vided a good Remedie, *hee ha*
opened Chriſts heart to thee,
draw thy heart to Him: and whe
ſhould Saints hearts be but whe
the heart of the Father is, a
that's in. Chriſt. His tranſce
dent worth affects him, his tra
ſcendent worth and bowells ſhou
affect us. Love to any thing cha
ges the heart into the likeneſſe
the thing loved. If a man love eart
ly things, hee's vir terrenus,
earthly man, and his love is earthl
If a man love heavenly things, h
vir cæleſtis *a heavenly man, a*
his worke is heavenly. Wouldſt th
bee a heavenly man, and love wi
heavenly love. This Worke w
teach thee to love Chriſt, which w
change thy heart into the nature
Chriſts heart, and ſo thy ſelfe a
lo

we will both become heavenly, & e more heavenly thou art, the ore fit for heavenly visions, and orious Mysteries.

Reader, *this Treatise needs not y penne, it speakes for it selfe, thou ayest account it amongst thy trea-res. It hath that in't is better hen the Red earth of the world. The God of all truth teach thee by his spirit to know prize and practise all truth.*

Thine if thou love the truth,

W. Greenhil.

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TH

THE YERNINGS OF Christs bowells towards his languishing FRIENDS.

Joh. 13. 1. * *Having loved his own which were in the world, he loved them unto the end.* *

CHAP. I.

Of the sence of the words, and their usefulnesse unto all Christ-obeying Christians.

WHere affection is the spring of action, and operation, love is perfect to perpetuitie. Christ act's as he is, he's without end, so is his love. Things of Heaven are all lasting, everlasting;

* ἀγαπήσας τοὺς ἰδίους εἰς τέλος ἠγάπησεν αὐτούς.
*Quum dilexisset suos qui erant, &c. *Montanus.*
Ἀγαπάω ut φιλέω diligo & simpliciter amo.

sting: you may guesse at their beginnings, but never at their endings.

The word in the originall * properly signifies, to love something by adhering to it with the mind and heart: [a] so to be content and satisfied with it, as that a man desires nothing else [b]. 'Tis hearty love, Christ is said *to love the young man: viz. hee spake friendly to him, and dealt gently with him, as the word there imports. Blessed *Messiah* the Saints Saviour, at his last departure from them; adhered to them with all his might, soule, mind and strength: and was so fully satisfied with them, tooke such great content in them, as that he desir'd no other portion beside them. And thus speaking sweet

* ἀγαπάω.

[a] Suidas, seu aliquem amore complector & cum aliquo amicitiam colo: *as* 1 *Joh.* 2 10. *Mat.* 6. 24. *cha.* 22 37. *Mark.* 10. 21. * ἠγάπησεν αὐτὸν.

[b] Me aut amabis, aut quo contentus sum diliges. *Cic.* *Others say 'tis more then φιλέω as compounded of* ἀγαν valdè, & ἀρέσκομαι, acquiesco: quæ enim diligimus in iis acquiescimus. *Alsted.* in *Lexic.* significe contentum esse acquiescere, *Casaub.* in *Mat.* 10. 21. Ἀγαπᾶν apud LXX. *Interpretes*, non semper pro diligere, sed & pro amicis blandisque verbis compellare, & laudare, sumitur, ut *Cant.* 1. 14. 2. *Paral.* 18. 2.

y and kindly to them, call's them his owne[c], as being his peculiar portion.

His owne, every word of Christ hath its weight, every word drop's sweetnesse as the hony combe. Christians you see your blessed lot, you are Christ's owne, and Christ is your owne. This comfortable kind of speaking to Christians is very usefull in Scripture; as Jesus Christ is the faithfull's owne, so the faithfull are Jesus Christ's own, *Rom.* 14. 4. God is termed ἴδιος κύριος the beleeving Christians *owne master, he shall be holden up by his owne Master; for God is able to make him stand.*

Christians! have you had experience of the powerfull workings of Gods love towards you, and on your Spirits? and doe you feare a finall falling, a partiall, or totall declining from Jesus Christ, and his sweetest wayes of soule-ravishing contentments?

[c] Peculiariter destinatus, *Thess.* 1. *v.* 5. peculiaris, ab ἰδία, cujus est certa quædam, & minime cum cæteris communis idea, *Cajet.* 1 *Cor.* 11. 6. vide *Bezam* in loc. *The Lord Christ is call'd* ἴδιος υἱὸς, *God's owne Sonne*, quod sit filius Dei per æternam generationem.

Remember God's your owne, he both can, and will make you ſtand. *Thoſe that truſt in the Lord, ſhall be as Mount Sion, that ſhall never be removed.*

In generall conſider, Chriſt hath and may claime title to all by a right of dominion, and ſo all the are Chriſts owne, as he's Lord o all creatures. But Chriſts flock are his owne thus.

1. By right of donation, Go hath given ſome to Chriſt and what's more a mans owne then that which is given him? Th great God gives great gifts lik himſelfe: millions of ſoules ha Chriſt given him, 1 *Tim.* 2. 6.

2. By right of purchaſe an Redemption, Jeſus Chriſt hat bought ſome, 1 *Cor.* 6. 20. give *precious* [d] *bloud*, for ſome pr cious ſoules, 1 *Pet.* 1. 19. Δόντος τὸν ἑαυτὸν ὑπὲρ ἡμῶν, *he gave himſelfe f us*: not onely λύτρον a ranſom but alſo ἀντίλυτρον, a counter-ra ſome for all our ſinnes. Oh th

[d] Fortaſis epithetum, (pretioſa) nonnullum habet reſpectum ad pretium ſanguinis Chriſti, & meritorium ejus. *Lorinus*, in locum

man of God, ponder these things well in thine owne minde. Christ *gave his owne selfe* for thy selfe, and art not thou then his owne? canst thou then have the heart to act such a part of unkindnesse against him as to serve thy selfe? *God forbid.*

3. By right of conquest, hee hath conquerd some with kindnesse, and overcome some with unexpressible love, he hath subdued them to himselfe, and their sinnes with Satan downe to the dust, and therefore they may well be his, and shall not he have the greatest share in them? May not Christ say to a subjected soule, as *Paul* to *Philemon*: *thou owest mee even thine owne selfe?* Me think's the soule should thus reply, yea Lord, and take me and all mine, for thine owne use, my soule, Spirit, strength, what I am, or may be, for it's thine owne.

4. By right of stipulation, or Covenant-making, *I entred into* Ezek. 16. 8.

a Covenant with thee and thou be
cameſt mine : אכרא בפרית אתר
I entred into a contract, or bargai
with thee, and ſhall not the Lor
have his bargaine?

5. By right of a gracious com
munication, ſome are ſweetl
ſanctified to the uſe of Chri
to the ſervice of Chriſt and n
other. *The Lord hath ſet apart hi
that's godly for himſelfe.* Some ar
veſſells of honour, fitted for thei
Maſters uſe, *Jo.17.19.22.Pſ.4.*

6. A Beleever is Chriſts owne
by a right of Regeneration,
he's *begotten againe*, in and afte
Chriſt's owne Image. God th
Father, through Chriſt by h
Spirit, hath *begotten them agai*
into Chriſt's owne likeneſſe. Th
firſt *Adam begat a ſonne in his o
likeneſſe, after his owne Imag*
the ſecond *Adam* did ſo too. An
being *begotten againe* in his lik
neſſe, as children truly like the
owne heavenly Father: they a
truly and properly call'd his o
children. En

e *Gen.* 5. 3.
ויולד כדמותו
כצלמו
vel ut aliqui volunt,
ἐγέννησε κατὰ τὴν ἰδέαν αὐτοῦ. genuit ſecundum figuram ſuam.

End signifies diversly [f]. First the continuation of a thing, *Psal.* 102. 17, 18. *He shall regard the prayer of the destitute, and not despise it, this shall be written for the Generations to come*, i. e. *in perpetuum* for ever. *Psal.* 9. 7. *The Lord shall endure for ever.*

Where the *Chaldee* hath it *in sæculum*, the *Septuagint*, εἰς τέλος, Christ loves his owne with *an everlasting love.*

Christians! doe yee sometimes doubt, through misapprehensions and mistakes? 'tis without cause given on Jesus his part. Secondly, end's put sometimes for extremitie, as misery sorrow, and suffering, is the end of sinning; death is the end of life, sorrow, misery, and death, is mans extremity. *Messiah loves his owne*, in all their extremities.

3. Sometimes it signifies perfection [g] also as growth is the end

[f] Deniq; *Erasmus* tandem *Beza*, ad finem usq; i. e. indesinenter *Piscator.* Omni tempore hoc est semper perpetuò.
* Assiduè *Drusius*, *this sence from the place, Nazian.* perpetuò vulg. lat. in finem.

[g] *The Græcians significantly call end and perfection by one and the same terme*, τέλος significat tam perficio, quam finem facio, fineo, obeo, *or* consummo, benevertit ergo Poeta, Phyllirides puerum, citharâ perfecit *Achillem.*

of youth, *i. e.* the perfection of youth.

Glory is the end of grace, *viz.* the perfection of grace, for grace is initiall glory, glory begun: a christian, that is ſanctified, ſeaſoned, and ſet apart to the Lords uſe, begin's to live the life of glory even here in the Kingdome of grace. Grace is glory inchoate, Glory is grace conſummate.

4. Sometimes the ſcope, or finall cauſe [h] of things: Chriſt is called τέλος νόμου εἰς δικαιοσύνην, *the end of the Law, for righteouſneſſe to every man that beleeveth*, viz. that perfection of holineſſe, and that exquiſite righteouſneſſe, with greateſt fulnes, which the *moſt holy God*, and his *moſt holy Law* aimed at: and which is more, he did compleatly anſwer, and fully ſatisfie the exacteſt mandates, and precepts, of the ſame ſtricteſt Law for every beleeving ſoule. Chriſt loves his to the ſame end the Law aimes at, *viz.* to make them holy,

[h] Scopus, ſeu, cauſa finalis, *Rom.* 10. 4. 1 *Tim.* 1. 5. ſignificat etiam exitus ſeu eventus. *Phil.* 3. 19. *James* 5. 11.

holy, and *present them blameleſſe, before his Father with exceeding great joy.* Ah Lord! who is wiſe, and ſee'th not ſtrength of *love ſhed abroad* by the Spirit in the hearts of thine?

In this text it's put for death only, *he loved them to the end, i. e.* to the death, not that death could put an end to Chriſt's love, by which he adhered, and doth adhere to his. * Death only ends mortall things, Death was not able to breake the bands of friendſhip, which were betwixt head and members, Chriſt and chriſtians, that could not deſtroy the power of union betwixt him and his, for how could death put an end to that which tooke away its being from it? Chriſt's love to his ſubdu'd him to incounter with death, Hell, and the grave, who now triumphing over all *principalities and Powers.* The ſence then may be ſuch as this, that it put an end to his terrene, and mortall

* *Chriſt's love's immortall.* Mors igitur non finit omnia.

mortall life, and converſation amongſt them here[i], and ſo he loved them to the end of tha courſe he ſteered with them her in the body. For 'twas come t this, that bodily preſence mu now for a time be ſuſpended, co porall fellowſhip certainly en ed, though very ſad newes to th hearts of his followers, Diſc ples, yet all in love. Now he a his muſt be taken aſunder for time, that they may be joyn'd t gether againe, when time ſhall no more. Thus *when Jeſus kn the houre was come, that he ſho depart out of this world to the Fath loving his owne he loved them*, c cleave to them, even *unto the e* The note from the words th may be ſuch as this. Chriſt lo chriſtians with a laſting, yea, everlaſting love. *Loving he lo and that to the end.*

[i] Mors vocatur τέλος non quòd omnia in morte, & cum morte, finiantur, quia etiam de Chriſti morte, hæc appellatio uſurpatur, ſed quia terrenæ & mortali huic vitæ, ac mundanæ converſationi finem imponit. *Gerh.* in locum com. in *Joh.* 13. 1.

Chap. II.

Of the nature of Chriſts Love.

ALl motion is as the propenſion

in the primum mobile, first moover. God is good, that's his nature, and he does good, that's the fruit of his peereleſſe goodneſſe, ſome deſcriptions have their bounds, but can you limit limitleſſe love? Chriſt's love is ſuch as himſelf is, full of all amiable glory: Chriſt's goodnes is not hid, we'le ſhew you firſt what it is, & then the degrees on't.

FIrſt Chriſt's love unto beleeving ſoules, is for kind, ſincere, without mixture, a love without hatred, a liking without loathing. The ſonnes of men love with a mixed kind of love, there love hath ſome ingredient of diſlike in it, which is ſoone diſcovered as occaſion ſerves. But the Sonne of God doth not ſo, is not ſo eaſily incenſed againſt thoſe he loves. Men hate the perſons of men, men when they are offended with the failings of others, doe forthwith, if they can, revenge themſelves: upon the perſons of thoſe by whom they are injured

injured. But Christ takes vengeance onely on sinne, *thou wast a God that forgavest them*, saith the Prophet, *though thou took'st vengeance on their inventions*, Ps. 99. 8. Christ seeth himselfe in christians whom sinne cannot destroy he loves them for *his owne sake* hee accepts what's his, forgives what's theirs[k].

[k] Accipit suum, remittit tuum.

Christ loves them becauſe himselfe is in them, and cannot loath them, for as hee cannot deny himselfe, so neither can he dislike himselfe.

2. It is not self-ish, he loves not for rewards, if hee did, where should he have them? other lovers aime at themselves so much in loving others, as that oft-times they looſe themselves in self-love, every man had rather be better to himselfe then to another. But Christ may truly say to his friends, as *Paul* did to the *Corinthians*. *I seeke not yours but you*; he is better to others then to himself

[l] Omnes sibi melius esse malle quam alteri. *Teren.*

2 *Cor.* 12. 14.

suffer'

uffer'd for many, but brought ot ſuffering on any. Chriſt ſeeks ot himſelfe; but thy ſelfe. Oh oule! hath hee any dowry with hee, when hee makes thee his ouſe? thou haſt nothing of thine wne to give him but thy ſinne: hou art nothing of thy ſelfe for im, but a heape of earth, ſenſe-eſſe, a meere *rudis indigeſtaque oles*, what is there in thee that ſo reat a Majeſtie ſhould ſet his ove upon thee? Or if there were omething in thee for Chriſt, as here is not, is he a gainer by it? an he receive that hee doth not oſſeſſe already[m]? Nay are not ve receivers and he a giver?

Conſider his love, he is what hee s *for your ſakes*, you ſonnes of ove and choſen friends, *all things re for your ſakes, that the abun-lant grace might, through the hanks-giving of many, redound to he glory of God.* Speaking in the ntecedent verſe of *Chriſts reſur-ection, he died and was buried for you,*

[m] Talis eſt dilectio Dei erga nos, quatenus nihil boni à nobis ipſi propriè accreſcit. Ameſius de conſc. & ejus caſ. l. 4. c. 10. 2 *cor.* 4. 15.

you, and is *risen again for you sakes*. Loe, see an infallible character of a non-selfe lover! *he*

Joh. 17. 19. *sanctified himselfe*, set apart himselfe for you, herein is the praise of his grace; that *when hee was*

2 Cor. 8. 9. *rich he became poore for your sakes, that you through his poverty might be made rich*. And *you know it* saith *Paul*, God hath made you to know it; that this was his free Grace: that he *sought not yours but you*.

Thirdly, it is chaste, undefiled; whence those Epithites, *Love*, *Dove*, *undefiled sister*, *Cant.* 5. 2. to take away the suspition of unchaste love[n]: for this name sister implies a detestation of all fleshly impurity. *Ignatius* that holy Martyr call'd Christ by this name, my love, saith he, was crucifi'd: carnall eares, eyes, and hearts, take in carnall conceits of Christs love; sport themselves with the Letter: but the series of the letter is nothing serious, a

[n] Ut tolleretur suspicio fœdi amoris. *Hierom.* adver. Iovinian, lib. 1. Tam à me pudica est, quam mea si soror sit, *Plautus*.

Bernard

ernard notes [o]. And therefore t the spirituall Spouse of hrist, conceive spiritually of ch heavenly and sweet expressi-ns of love [p]: view not so much e outside of the phrase as the side of the sence. He loves you ristians with a pure, perfect d undefiled love. Breake the one of the letter and thou shalt nd the marrow of the sence [q] is the property of beasts to live n chaffe, of men to live on corne, oe forth therefore from the nce of the flesh to the under-anding of the mind [r].

Fourthly, It is full, *in him all lnesse dwells* [s], *Col.* 1. 19. it hath *ight, and depth, length and breadth,* *it: of his fulnesse we receive grace* *r grace, Joh.* 1. 16. Christ had not race by measure, in this he was *ointed above his fellowes*: who d grace only by measure. There not onely in Christ ἀδιάρκεια sufficiency, but also ὑπερχύσις a

[o] Nihil enim serium habet literæ series. *Ber.* sup. Cant. serm. 6. ut spiritualis audi spiritualitèr amatoria verba cantari, *Orig.* in *Cant.* hom. 2. Non virum & fœminam, sed verbum & animam sentias. *Ber.* ibid.

[q] frange os literæ, & invenies medullam intelligentiæ. *Petrus Bles.* Ser. 3.

[r] Fumentorum est paleis hominum frumentis vesci. *Greg.* prœam. in *Cant.*

[s] Egredimini de sensu carnis, ad intelctum mentis. *Ber* in *Epipha.* ser. 2. Omne imper-

tum redigitur ad perfectum, si nos ad Christum, à quo om-perfectio descendit. Savanat. Expos. 4. orat. Domini.

rea

redundancie of grace, as the Philosopher distinguisheth, for the Apostle affirmeth, he hath *sufficiency and fulnesse of grace*, 2 *Cor.* 9. 8. ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν: ἐν παντὶ *in every necessity*, πάντοτε *at every time*, πᾶσαν *of every grace*. fulnesse is for emptinesse, and 'tis the joy and glory of Christians, my friends, that their fulnesse is in their head.

That 'tis where 'tis safe, and from whence it flowes fully and sweetly into their soules. Christ is the well, thou beleeving soule let downe thy bucket, and drink and live. Christ loues out of the abundance of goodnesse, because hee expects no profit out of us, *for wee are unprofitable servants*, but our love to him is out of the want of goodnesse, because we stand in need of God[u]. Christ hath in him the fulnesse of a fountaine, give he ne're so much out

[u] Sed ejus amor ex abundantia bonitatis, quia nullum è nobis commodum expectat; nos enim servi sumus inutiles Deo, Luc. 17. 10. nostra autem erga eum est ex indigentia, quia Deo digemus. *Amesius* in medul. l. 2. cap. 7.

o us: he hath ne'r the leſſe in imſelfe hee is an inexhauſtible ell-ſpring of life, he is not on- full in himſelfe, and for him- lfe: but alſo communicatively nto others.

Fifthly, Chriſt's love is free vv, s freely in diſpenſation to eve- ſpirituall ſoule, *I will love them eely*, *Hoſ.* 14. 4. 2. *Cor.* 5. 4. en oft-times doe not the good ey might, when they have op- rtunity; but Chriſt ſeeks for opportunity, waites for it, *goes out doing good.* You have ſome vers that will love; but then ere is this defect in their love, is onely extorted from them, kindneſſes and curteſies done them, and received by them, m them whom they affect: but you force love from Chriſt x? you could you need not: for love's freely, he's free enough, *ely you have received.* Chriſt's wells yerne fully, all his gifts given freely, come from him

C freely.

vv Non habet quo intret gratia, ubi meritum occupavit. *Bern. in cant. ſerm.* 67.

x Omnia quæ de Chriſto legeris non neceſſitate, ſed ſponte facta reperies. *Orig. in gen. hom.* 3. *Matth.* 10. 8.

freely. Justification comes fre
ly, Sanctification, Glorificat
on freely, *The Lord did not set h
love upon you, nor choose you b
cause you were more in number th
any people: for ye were the fewest
all people; but because he loved y
Deut 7.7,8.* he did it not from a
motive arising from you; f
there was nothing in you to dr
and kindle his love: but he di
because he did it[y]. He choos
none worthy of himselfe, but
choosing them makes them wo
thy[z]. These things demonstr
freenes of grace to be in Chris
to flow from him into beleeve

Rom. 8. 32.
Rom. 3. 24.

[y] Amat quia amat *Bern.*
[z] Nullũ eligit dignum, sed eligendo efficit dignum. *Aug. cont. Iuli, Pelag. l.* 5. *c.* 3.

First, in that when hee sets
love upon a soule, hee finds
thing in that soule worthy
love: he findes much matte
loathing; but nothing that's
ter of love, as an object fit and
table for Divine love to faste
on. When a poore sinner l
buried in pollutions, and fle
defilements, and hath no cau

him moving Christ to love, hee makes lovely, and then loves, though he findes that soule loathsome, *Ezek.* 16. from the third to the eight.

Christ himselfe became uncomely, that hee might the better cover their uncomely parts with his comelinesse, *he was without forme and comelinesse, and when wee saw him, there was no beauty that they should desire him:* this he was for your sakes. Christ doth wee our selves doe, *upon those members that we thinke to be lesse honourable; even on them we bestow more abundant honour, and on our uncomely parts, more abundant comelinesse.* Christ bestoweth on the more uncomely sinner, receiving him, the more abundant comelinesse: so that the greatest sinners, make the most gracious saints. *Paul* was once, one of the *chiefe of* sinners, the worst of men: but after the Lord Christ in mercy look'd on him: and wrought

Isa. 53. 2.

1 *Cor.* 12 23.

many

kindly upon his Spirit, he becam
then one of the beſt of men; *i*
labours more abundant for Chri
then all others. Oft-times it fal
out, that ſuch as are moſt rejecte
of men, are moſt reſpected o
God. *A lame Mephiboſheth,*
halting creeple, a blind Phariſee,
leprous Samaritan, Luk. 12 16. a
ulcerous Lazarus, a woman with
bloudy iſſue, Mark. 5.34. Perſon
uncleane, and contemptible, ob
jects of diſdaine in the eyes o
men [a], he hath choſen alſo perſon
of meane employments, as *Amos*
heards-man, Gideon a thraſher, Ab
a ſhepheard, Noah a husbandma
Joſeph a Carpenter, Peter and A
drew fiſhers; James and John fiſher
mending their nets were called, a
a Jaylor with many others of th
worlds poore, who were rich in Fai
when choſen. Mary a harlot, Rach
a harlot, Paul a blaſphemer: ſom
of all ſorts of ſinners have bee
and ſhall bee ſaved through th
riches of his grace: yet God ſo
b

[a] Non deformitate corporis animus fœdatur: ſed pulchritudine animi corpus ornatur. *Senec.*

bid you should sinne that Grace may abound: doe not so sinne against Christ; for if yee are Christ's, yee dare not.

Secondly, in that he comes upon a loveleſſe sinner, and sinfull soule, unseene, unsought, and not desired.

1. Unseen, a man by nature is borne spiritually blind, hee see's not his owne wants, nor Christ's worth: the sinfulneſſe of sinne, or the goodneſſe and sweetneſſe of a Saviour: he see's not his owne misery, perceives not the nature of the Lords mercy, he considers not his spirituall penury. Christ comes upon the spirits of men invisibly, unseen, which shewes 'tis from free love: and that no provision can be made in any soule for the Lord Christ; but what hee brings along with him.

Secondly, unsought, *I am found of them that sought me not; I said behold me, behold me, to a people that*

was not called by my name, Isaiah 65. 1. *viz.* the heathen Gentiles, that could not seek, nor grope for, and after Jesus Christ: a people that had not so much as a good name, to commend them (if it were possible) to Christ, much lesse good natures. What then moved this blessed lover to set his love upon them? was it any thing they had for Christ, or to bring unto Christ? surely no. What then? 'twas the freenesse of Christ's will to doe good, that moved him to love freely. *I will have mercy on whom I will have mercy*, that's his determination. He's unsought, not sought of them; but they are sought of him. He the seeker before conversion, (if there be any) which must need be, if there be any reconcilement betwixt God and the soule. *I am come to seek and to save that which is lost.* Christ seekes us before we doe or can seek him, we are lost till then. Christ elects us also, be-

Luke 9. 10.

for

fore we can elect him: *you have not chosen mee* saith Christ, *but I have chosen you*: you see then Christ's love is free, and acts freely towards such as he will save. *Joh.* 15. 6.

Thirdly, Christ workes on the soules of men when not desired, naturall men doe not know him, are not acquainted with him, his outgoings and incommings before them, they are enemies to the knowledge of a crucified Christ, and it is certaine there can be no desire of unknowne objects: *when we shall see him, there is no beauty that we should desire him*, *Isaiah* 53. 2. The Prophet predicts what carnall and naturall men would thinke, and conceive of Christ in their naturall conditions. If men see no beauty in Christ, no lovelinesse and sweetnesse in him, it is impossible they should desire him: for 'tis the excellencie, luster, and beauty of an object, that strengthneth desires towards it, and fixeth the eye

Iob. 21. 14.

[b] Scientia non habet inimicum præter ignorantem. Tolerabilior est pæna vivere non posse, quam nescire. *Senec.*

of the intellect, the understanding upon it. Christ loves when not desired, and therefore *loves freely*.

Fourthly, it's free for that it acts against repulses *, love cannot be acquired by doing injuries, deserved by repulses: and therefore free, *Isaiah* 65. 23. *stretched out my hands all the day, a rebellious people: a people that provoketh me to anger continually to my face.* Was this the way to be beloved of God? much lesse to procure love: was it not the direct way to be ruined, stripped of God, Christ and all goodnesse? and yet you see he stretcheth out his arme, he not onely put's it forth; but also stretcheth it forth as if he should straine himselfe, to embrace those that will come out of darkenesse, into marvelous light and liberty. Is not this grace free? what so free as this? Naturall men before Christ's Spirit comes into their hearts, in powerfull workings

* *Christ sometimes workes his workes on crosse and perverse natures: some Christians have as crosse spirits by nature, as can be in nature found: yet he chooseth them when better, and sweeter natures are refus'd. Ah Lord! what a great mystery of godlinesse is this?*
¢ Malum est agere quod prohibetur, sed agere quia prohibetur pessimum. *Job.* 21. 14.

ey cry out: *Lord depart from us, e will none of thy wayes*: and did ot the Lord in love, draw nigh o them, where were they? what ould their end be? Christ's love s free.

Sixtly, it's attractive, it's a drawng love, *I have drawne thee with oving kindneſſe, Jer.* 31. 3. Some overs love dearely: but cannot raw their objects nigh to them: hey love but are not loved againe: their love is fruitleſſe: But Christ's love begets love, love like it ſelfe. *Draw me ſaith he Spouſe, and I will runne after hee.* Christ could draw teares from *Peters* eyes, with one looke of love, and he *wept bitterly* [d] ſaith the Text. Christ's love is *magnes amoris* the Loadſtone of love it drawes Iron hearts to it, and makes them melt before the Sun of Righteouſneſſe: when it ſhines upon them ſweetly.

Christ's love is a heart raviſhing love, he can ſnatch a *Paul* into

[d] *Petrus*, tunc flevit quando in eum Chriſtus reſpexit. *Bern.* de mod. benè viv. ſer. 10. *Petrus* flevit & tacuit, quia quod deſieri ſolet, non ſolet excuſari, & quod defendi non poteſt. ablui poteſt. *Ambr. to.* 3. ſer. 46. *Greg. Homil.* 30. in Evang.

into the *third heavens*, and fi
him with joy, peace and glor
invisibly: he can so wrap him u
in the thoughts of his love, an
fruits of his goodnesse, as th
the man is lost in God, is in an ex
tasie, cannot tell you what he
ha's seen, felt, or heard. Graci
ous spirits! you can say Amen t
the truth of these things. Ha's no
his love served you as zeale di
David? ha's't not *eaten you up*
'twill first, or last serve you so, ye
favourites of Heaven. Christ
effectuall love is not laid out i
vaine: for *loving to the end*, he
holds his object close to himself
till he hath it where it cannot ge
from him: even in his owne man
sion and dwelling place. Chri
drawes with *bands of love*, *Hos*
11. 3. Christians, if words wi
not fasten you to your Saviour
deeds must, he hath bands for you
and if hee get you in bands, he'
hold you fast.

Seventhly, it's coercive, both
within

ithin himſelfe, and alſo in all his
embers. What made him to
eile his glory, become fleſh,
nd ſave his people, but love [e] *he*
ved me, and what followes? *he*
ave himſelfe for me: when once
ou have his love, you have his
eart, whatſoever he is and hath:
eare the Father ſpeake to deje-
ted ſoules. *God ſo loved the world,*
hat hee gave his onely begotten Son,
hat whoſoever [f] *beleeveth in him*
hould not periſh, but have everlaſting
ife. So lov'd, *viz.* ſo infinitely,
o tranſcendently, ſo incompre-
enſibly, there's a *ſic* without a
cut, marke that wiſely and well.

Doth thy unſutableneſſe to
Chriſt, and unworthineſſe of
Chriſt afflict thee? Remember
is love will cauſe him to ſtoope
o thee, and make thee worthy in
imſelfe. And that very appre-
enſion, if cordiall and reall, if
earty and ſincere: even that I
ay is a fruit of Chriſt's love, ſhed
broad in thy heart already, this
abaſing

[e] Nihil enim eſt quod non toleret, qui perfectè diligit.

Iohn 3. 16.

[f] Quod omnibus promittitur, ſingulis promittitur.

abasing of thy selfe is a lifting of Christ in thine own soule, w hath already made thy heart home. What force is that whi moved him, who of himselfe is violent in all victory, to be so va quished with all violence [g]? *Am est*, nothing but the force of lov *Nazianzen* calls love a sweet t rant [h].

In his members, what gives li and motion to all the parts of h body mysticall but love? all act on of theirs are the product o his affection to them: the mor Christ's love ha's its perfec worke on a beleeving soule, th more lively and lovely are th reachings out of that soule to wards Christ: the blessed light o the Lords favourable countenãce shining out unto a Spirituall soule, makes labours many, after *Messiah's* presence, love's coercive.

Eightly, 'tis immutable, cannot change, varie, or alter, neither

[g] Quæ est ista quæso vis, tam violentia ad victoriam, tam victam ad violentiam? *Bern.* super *Cant.* ser. 64. Nulla vis major pietate verâ est. Triumphat de Deo amor. Id. Ibid.

[h] Dulcis, tyrannus. *Nazianzen*, orat. 28. in Maxim.

ner length of time, distance of lace, nor strength of deformity, an worke an alteration in his ove. The love of man is very va-iable, we love by fits, and so doth very foole, he loves in his mood, hile the pang lasteth: But as the orrent is up and downe, so it is ith many lovers, they are either s high as the skies, or else as low s hell: either those they love are he best with them, or the worst iving, because they are unsteady, onstant in nothing, but in incon-tancy. But the love of Christ is lwayes the same, the injuries we doe to Christ, although they have heir fruit in discomfort, and oc-asion the hiding of his face, with he suspension of the manifesta-ions of his love for a season, which indeed is a hell on earth to a sanctified soule[i]. Yet these in-juries, even these I say, doe not al-ter, or lessen his love to his[k]: for

[i] Substractio gratiæ est maxima pœna. Alst. in sent: l. 2. tract. 30. q. 2.

[k] Nube solet

pulsa candidus esse dies. *Ovid.* Afflictio dat intellectum, quos Deus diligit castigat. Deus optimum quemq; aut mala valetudine, aut luctu afficit. *Seneca.* Unde datum est vulnus, contigit inde salus.

God

God can *visit transgressions* ... *arod, and iniquities with strip*... *neverthelesse his loving-kindn*... *shall continue with his*, ... *hee will not suffer his faithfuln*... *to faile towards them*, Psal. ... 32, 23. Christ can scourge ... friends for and from their sinn... as well as for the exercise of th... graces: and yet love them dear... constantly, and ardently. *Inb*... *is no variablenesse, nor shadow*... *turning*. Not so much as a sh... dow, colour of alteration, or m... tation; οὐ μὴ ἐκβάλλω ἔξω, *he will in*... *wise cast you out*, *Job*. 6. 37. and ... that escapes the Lords afflictio... may suspect his owne adoption... Trees are rooted the more firm... ly by shaking[m]. The *Persian* Kin... shunned familiarity with the... Subjects, and were seldome seen... that they might be the more h... noured[n]: so Christ serv's Christia...

1. 'Tis not length of tim... that can worke, or occasion an a... teration in his love. *It's everl*... *sting*...

Παθήματα Μαθήματα, Nocumenta, Documenta. Schola cruis, Schola lucis. Detrimenta corporum, incrementa virtutum. *Greg. Iam.* 1. 17.

[l] Qui excipitur à munero flagellatorum, excipitur à numero filiorum.

[m] Deus unicum habet filium sine peccato, nullum sine flagello.

[n] Persona Regis sub specie Majestatis occulitur. *Iust. l.* 1.

ing, I have loved thee with an ever-
ſting love, Jer. 31.3. *Behold I will* Hoſ. 2. 19.
etroth thee unto me for ever. Wee
ay through tract and length of
ime, forget and be forgotten. As
oſeph forgot his Brethren, and
as forgotten of them. Length
f time may either wholly weare
ut our affections, or elſe coole
nd leſſen their heat, and ſtrength,
owards our familiars: But
Chriſt's love tak's not cold, is not
ooled towards his, 'tis alwayes
irme, free, full, fervent, *Heb.* 13.
5. *Hee hath ſaid, I will ne'r leave*
hee, nor forſake thee. The words
are emphaticall; οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ
σε ἐγκαταλίπω, there is a duplication
of the ſubject of the Promiſe, *I*
will not leave, I will not forſake, and
a multiplication of Negatives °,
there are five negatives in the
promiſe, by which he intimates,
he will not, yea he will not ſurely,
he will not forſake his ſervants:
he will never totally reject them,
he will not utterly forſake them.

° Eſt negationis conduplicatio, ut ſit vehementior pollicitatio. Eſtius in locum.

I will not leave you comfortleſſe, o as *Orphanes*, as children withou parents [p].

Secondly, no diſtance of plac were it never ſo great, yea, al though 'twere as great, as tha which is betwixt the loweſt earth and higheſt heaven: yet canno this part Chriſt and Chriſtians or impare the ſtrength of his af fections towards them, worke th leaſt alteration in his love: ye even now, although his glorious Majeſty poſſeſſeth the heavens yet his heart is where 'twas, 'ti towards his Saints on earth. You bleſſed babes and friends o Chriſt! your head in the heaven prayes for you, pleads for you takes notice of you, and all your ſufferings: he's *in Heaven enter'd before you*, but 'tis to make way for you, *fit a place for you*, and pre ſerve your roomes till you come, aſſure your ſelves he cannot for get you, doe not you forget him.

Thirdly, nor can ſtrength o deformity

[p] Οὐκ ἀφήσω, ὑμᾶς ὀρφανούς Non deſerit, etiamſi deſe rere videatur, non deſerit etiamſi deſe rat. *Auſtin.* Nam non di ceſſit Deus, quando re ceſſit.

deformity worke a change in his love, he can love *Job* on the dunghill, with his filthy carcase, *Jeremiah* in the dungeon with his rotten ragges[q], *Lazarus* whil'st begging with his running sores: *Jonah* in the Whale's belly, though his head's bound up with weeds. *Abel* tumbling in his own bloud, *Paul* and *Silas* in the stocks, with contemptible chaines: as he is *no respecter of persons*, so neither is hee a respecter of conditions: hee ne'r withholds his affection, from his people in affliction.

[q] Anima quæ nunc pannoso vestitu & servili habitu, tegi putatur: in regno Cœlorum Regina, & nobilis Regi astans reperitur. *Basil. l.* de vera Virg.

Chap. III.

Of the degrees, or rather the immensities of of Christ's unsearchable love.

Infinitnesse ha's no demensities, by finite considerations.

Christ's love is of an infinite nature. There's a measure in every thing saie's our Proverb: but Christ's

love out-vies the worlds Pro-verb: 'tis without measure, ha's no measure in it. It's a thing above Geometrie, that's an Art that may teach to measure the earth, but the Heavens are not so far from the Earth, as the degrees of Christ's love are above all Arts and parts of men.

Isaiah 40. 12. *Can you measure him who ha's mea-sur'd the waters in the hollow of his hand, and meeted out Heaven with a span?*

Christ's love's immense, knowing Christians can tell you so, and that no mortall can describe its mea-sure, we'l illustrate its greatnesse a little, as the earthlinesse of the instrument will permit, and leave the rest to be reveal'd in Heaven to all heavenly minds.

THe degrees of love as well as the truth, strength, force, and ardencie thereof, are as the rela-tion is in which it acts, which may be shadowed out thus.

First, Christ loves more than friend

iends, there may be a knitting
f ſoules among friends, as in
onathan and *David*: but did you
ver heare of a knitting of na-
ures? friends of Chriſt! Chriſt
ath knit your natures to his, you
re one nature as well as one
eſh, are you glad on't? can the
wo natures of two friends be u-
ited in one perſon? Chriſt hath
on't, this is the myſtery of per-
ect love. The Law commands,
ve thy neighbour as thy ſelfe, but
tends no farther: but Chriſt
ath done a great deale more,
arke beleeving ſoule! Chriſt's
ve to thee, hath excell'd the
ve of friends. For Chriſt lov'd
ee not onely as himſelfe, as his
ather commanded: but alſo more
en himſelfe, as his love con-
rain'd. Hath hee not given his
wne life to ſave thine? was
ot his ſoule wearie to the death,
refreſh thine, under the powers
f that death which is death in-
eed? 'tis the ſecond death I

1 *Sam.* 18. 1. vide 2 *Sam* 1. 26.

meane; to which the first is b
a shadow. *Hee was as a sheep led*
the slaughter, to free his she
from such shambles. I lay down
my life for my sheep, that's t
heavenly voice, doe you heare
you sheep of Christ? *Joh.* 10.1
Can *Paul* crie up some that woul
for his good, *have pull'd out the*
right eyes, so well they lov'd him
oh sanctified soules! you ha
greater cause to crie up Chris
for hee would and did draw o
both his eyes, yea his precio
soule to doe you good, both no
and in *your latter end also*, so w
he lov'd you, and he is the sa
hee was, you blessed babes
Christ.

Secondly, Friends may p
adventure die for friends, a
that's the greatest love that m
can shew, *Joh.* 15. 13. but Chris
love is more, he died for foe
Christ can bleed freely, to make
resisting rebell live sweetly, t
life of God. Christ will crow
tho

[1] Non existentes immo & resistentes. *Ber. sup. Cant. ser.* 20. *Rom.* 5. 8.

hose with glory, that had a heart o crowne him with thornes [f], if hey'l receive him, *he's kind to the nthankfull*, that's his goodneſſe, ee can bleſſe them that have urs'd him, love them that hate im, pray for them that perſecute im, oh fleſh and bloud! thou anſt not doe theſe things.

This is the praiſe of Chriſt's love, f you ſay he died for his friends, e may anſwer as he did, for his iends indeed, as being heartily ov'd of Chriſt [t]: though like unind friends, they loved him not gaine. Or as *Aquinas*, not his iends as loving him any thing, nely his friends as lov'd by him ione [u].

And, which is more, Chriſt in uffering was no murmurer in he leaſt meaſure; *he was led as a eep to the ſlaughter, and open'd not is mouth*, cloſed his bleſſed lips nd was ſilent; Oh Lamb of God! hou art exceeding good, when ee ſuffer for friends, there is

[f] Pudeat ſub ſpinato Capite Membrum fieri delicatum. *Bern.* in feſto omn. Sanct. ſer. 5.

[t] Pro jam amicis nondum quidem amantibus, ſed tamen tam amaris. *Bern.* in *Pſal.* qui habitat.

[u] Non amici quaſi amantes tantum amici ut amati. *Thom. Aquin.* in *Johan.* ubi *Barrad.* to 4. l. 4. c. 15.

ſome heart-riſings in us, ſom
harſh and hard expreſſions fa
from us: diſcontented words a
utter'd by us, yea much mo
when wee ſuffer for our enemie
But Chriſt was free from this, d
not charge his God with folly, wh
ever he brought on him.

Some grudge to doe him ſe
vice, who never grudg'd to ſa
them, would they once accept
his love. Sweet Chriſt's ill ſerv
of ſome, who have been we
ſerv'd of him, ſome thinke a
too much they doe for Chri
who thought all too little that h
could doe for them, would the
come in; But they'l not come
him that they may have life, ſ
ſoules! I'le ſigh for you, thus he r
ſuſeth his owne cure, who a
quaints not the Phyſitian wi
his griefe [vv], hee dies deſerved
who refuſeth Chriſt bringing li
eternally [x].

vv Ipſe ſibi denegat curam, qui medico non publicat cauſam. *Aug. Epiſt.* 118

x Merito perit ægrotus qui medicum non vocat, ſed ultrò venientem reſpuit. *Muſculus.*
Prima pars ſanitatis, eſt velle ſanari. *Seneca.*

Seconde

Secondly, Christ loves more then a Father, he loves children of Light more then Parents can doe theirs. *David* may wish hee had dyed for his *Absolom*; but the heart's deceitfull, and chiefly deluſive in its affections. That love may ſeeme ſtrong, which in great undertakings and workings may prove weake. Christ did not onely wiſh a death once, to preſerve his from dying twice; but did alſo embrace it: will you heare his comfortable ſayings, in two or three words? 'tis this, *I lay downe my life, no man takes it from me*, few words but full of worth. They came from his heart; had *David* died, he could but have kept one alive, and that not long: but Christ's dying hath kept millions alive, who ſhall never die the ſecond death. Christians! what ſay you to your heavenly Father? can you love as you are beloved? how can you forget his goodneſſe? you cannot live, much leſſe

die without the comforts of his love, without him yee can doe nothing, *Joh.* 15. 5. χωρὶς ἐμοῦ *seorsim à me*, severed from me[y].

Thirdly, Christ loves more than a husband, where's the husband that will marry with a black, deform'd, and adulterous wife? and when he hath got her, so love her as to lay downe his life for her[z]? Christ hath done it, and thou knowest it, beleeving soule! if thou know'st what thou wert, when Christ betroth'd thee to him. Christ matcheth like *Moses*, *Moses* his spouse could not be more defective in nature and outward comelinesse, than was Christ's Spouse in grace, and inward comelinesse: and yet thou Spouse of Christ! consider, *Moses* could not doe that for his Spouse which Christ hath done for thee, *Moses married a certaine Ethiopian*, but could not metamorphise or change her colour[a],

[y] *Calv. Camer.* &c.

[z] Quis enim potest sic ducere, ut moriatur pro ea quam vult ducere? Si enim mori pro ea quam vult ducere voluerit, non erit qui ducat. Securus autem ille pro sponsa mortuus est, quam resurgens erat ducturus. *Aug.* in *Psal.* 122.

[a] *Moses Ethiopissam* quam duxit uxorem, sed ejus non potuit mutare colorem. *Bern.* dom. 1. post. octa. Epiph ser. 2.

he was as black, when made his wife, as ever she was before: But Christ makes of black white, findes foule, but makes faire[b], that's his method. *Psal.* 45. 13.

[b] In sola anima pulchritudo, & turpitudo apparent, & ideo is solus vir pulcher est, qui est virtute preditus. *Alexan. pædag. l. 2. c.* 12.

Πᾶσα ἡ δόξα αὐτῆς θυγατὸς τοῦ Βασιλέως ἔσωθεν.

All the glory of the Kings Daughter is within, as the Septuagint read the words, 'tas ever been Christ's lot, to light of spiritually uncomely Spouses, sweet Lord! thou marriest meerely for love, when Christ seekes a soule he ne're askes the question, what is she, or what hath she, he'le have her if she'l have him, so great's his love. 'Tis not dowry or feature he aimes at, if he did, where shall he have it? all he aimes at is love for love[c].

[c] Quam quæris alium, inter sponsus, necessitudinem, vel connexionem, præter amari & amare. *Bern.* in *Cant.* ser. 31.

Fourthly, Christ loves man more than man loves himselfe, all men seeme to love themselves, but really they doe it not, thy soule's thy

thy ſelfe, and that's neglected whence are all thoſe cares an paines about thy carcaſe? wh lay'ſt thou ſo much out on duſ Is the bodies worth like th ſoule's [d]? was not he found foole that *heaped up goods for m ny yeares*, and plac'd felicity i them, *and in one night*, *loſt the ſoule and all?* canſt thou ſay tho lov'ſt thy ſelfe, and yet worke not towards Heaven for th ſoule, thy better part? what ſha the body be fed, warmely cla ſweetly accommodated, and ſha onely the ſoule be brought to po verty? Is this ſelfe-love to l ſelf die for ever, for lack of lo king too? wilt thou bury a l ving ſoule in a dead body, who fo many years hath given life to th members, & at the cloſe of day wilt thou lodge it in a hell of to ment [e]? oh noble ſoule! thou a a ſpirit whoſe nature's to be ctive and act upward: but th priſon the body hath been thy r

[d] Quid de te, tu ipſe tàm malè meruiſti, ut inter bona tua nolis aliquod eſſe malum niſi teipſum, *Aug. in ſerm. de temp.*

[e] Qui fecit te ſine te, non ſalvabit te ſine te. *Aug.* Quid miſerius miſero non miſerante ſeipſum?

in

ne. Blessed God! what a bad case is such a soule in?

Others seem to seek out for their soules, seeme to shew some love to themselves, but doe no more then grope after true blisse. Some seeke to be, and doe well in their latter end: but 'tis but as the *Sodomites* grop'd for *Lots* doore in the darke. Reach after it they doe, but 'tis onely ignorantly, as some worship they know not what, so some seeke they know not what: others seeke they know not where, *vitam beatam quærunt in regione mortis*. They seeke Heaven in Hell, the *living among the dead*, a living Christ in wayes of death. Is this to love thy selfe? The Lord bee good to such a soule.

Is est homo calamitatis fabula, infœlicitatis tabula.

Christ loves thee more then thou loveſt thy selfe: for his care is more for thy soule then is thine owne. Thou canst let slip away precious opportunities, of soule refreshing rarities, and ne're observe

ſerve the emptineſſe of all ſeen
things : but Chriſt watcheth al
wayes , ne'r ſlumbreth, ne'r ſlee
peth, waites that hee may be gra
cious to thy graceleſſe ſelfe. O
ſinner ! what's the frame of th
heart when thou ponder'ſt thes
things ? Did'ſt thou ever hear
of ſuch a friend that could over
love thy ſelfe in thee , ſeek
things for thy owne peace like t
Chriſt ? Is not this love of th
higheſt degree ? do's not thi
ſpeake him an inlarging good
when thou art ſtraitning thin
owne bowells againſt,and towards
thy ſelfe, in the things of thin
owne welfare.

Fifthly, Chriſt loves more then
a ſoule. For, firſt a ſoule may leav
her bodie in the duſt, but canno
raiſe't up againe : but Chriſt wil
raiſe his body though buried i
bottomes of greateſt depth. Se
condly , the ſoule quickens with
a borrowed life , but Chriſ
quickens with his own life. Chriſ
loves

loves his owne bodie, more then the ſoule can love her owne bodie. Two things ſhew the ſoule's ſtrength of love to her owne bodie.

1. Feare of death.
2. Loathneſſe to die.

For the firſt, men tremble to thinke of that ſeparation which is then made betwixt ſoule and bodie, it's as he calls it, a terrible ſeparation [f], not onely of the dead from the living, but alſo of the dead from it ſelfe, a ſeparation of the dead body from its owne ſoule, which is it ſelfe.

Secondly, loathneſſe to dye, the ſoule ſhrinks at the bodies diſſolution, and they each of them grieve to part with each other. Is there not in them, who ſhall live for ever, a loathneſſe to die? which loathneſſe, ariſing neither from a deſire of poſſeſſing preſent pleaſures, nor from a feare of ſuffering future torments in hell fire, muſt needs ſpring from this root, the

[f] Horrendum divortium, *Bern. ſup. Cant. ſer. 26.*

Timore caſto autem timeat, homo ſeparationem à Deo. *Bern.*

the love that is betwixt ſoule and body. *Hylarion*, when he was about to die, ſpake to his ſoule thus, Go out my ſoule, goe out, what feare thou? what doubteſt thou? discovering that his ſoule was loath to leave her earthly home, loath to goe to her heavenly Father the onely Father of Spirits, of the love it ſelfe of none, but of ſuch an one who is love its ſelfe 1 *Joh.* 4.8. God is love.

Chriſt's and Chriſtians union greater then that of ſoule and body, thus. 1. The ſoule is truly and properly ſaid to be in the body but the body cannot truly and properly be ſaid to be in the ſoule for 'tis impoſſible[h]. But Chriſt is ſaid to be *in his*, and they are ſaid to be in him. 2. There is a greater union between the one, then between the other[i], and therefore the greater love: for the more the unitie is, the more is the amity.

Sixthly, Chriſt loves man more then man loves God, though you

[g] Egredere, anima mea, Egredere: quid times? quid dubitas? *Hierom.* in vita *Hillarion.*

[*] D. Walſ. ſer. *life & death of Chriſt.*

[h] Ultra poſſe non eſt eſſe.

[i] Caput & corpus unus eſt Chriſtus. *Auſt.*

take

ake in the beſt of men within he limits of this concluſion. *Abraham* may give a Sonne, an nely ſonne[k], a ſonne he lou'd to he Lord his God in love, through any ſtraits, and yet not be ſo much in love with God, as he's in ove with him: a man may give is owne life, ſelfe, and ſoule to eſus Chriſt, and yet not love as e's belov'd. For firſt, love in this ife is little, and can you think its cts are ſo great; Nothing acts be-ond the compaſſe of its owne a-ilities. Secondly, wee are the Lords debtors, our lives are his y right: but Chriſt is debtor o none, he paid many debts of any thouſands, but ow'd not a nite to any[l]. 3. Chriſt's love o us is greater then ours to him, or 'tas a greater fruit, his love akes lovely: but ours addes no-ing to his beauty, wee may get y him, but what gaines he by us? an we augment his glory? that ere to help the Sunne to ſhine, whoſe

[k] Sint & in hoc parenti triplicata ſupplicia, filius, chariſſimus, quem diligis *Orig.* in locum. Fulmen non minus terribile *Abrahamo*, quam ſi jubetur cor ſibi cruere, immo ſecum univerſo mundo in Infernum præcipitare. *Paræus* in *Gen.* 22.

[l] Promittendo ſe fecit debitorem. *Aug.*

whose glory needs no increase
Deare friends! tell mee wh
thoughts have you of Christ
love, and what worke doth
make on your spirits? can yo
at last admire the height, dept
length, and breadth, of such
grace, in such a person as Chri
is? you see, friends of Christ! a
these lovers have done worthil
Prov. 31. 29. and yet as *Solomon* saith of t
vertuous woman, many daughte
have done vertuously, but tho
excellest them all: so may I say
Christ and much more, many l
vers have done worthily, but tho
excellest them all.

CHAP. IV.

Of the Discoveries and manifestations Christs love.

*SOme things have a greater sh
than substance; but the thin
of Christ are no such things.*
Some men have got an Art to see
wh

what they are not, these doe like themselves, not like Christ: for Christ cannot doe so:

Hes as good as he seemes, but cannot seeme the halfe of that he is, in himselfe, and unto his, while they live in this inferiour world.

Some want Bowells, or else shut up those they have in time of others need; but Christ abounds with Bowells, and they are alwayes open, never shut against his chosen.

Hence is that multiplication of that mercifull word, Hosea 11. 8. How shall I give thee up? how shall I deliver thee? how shall I make thee as Admah? how shall I set thee as Zeboim? *and the Lord gives you the reason of this his arguing, within himselfe his* heart *was* turned, *his* repentings *were* kindled, *set on fire within his blessed brest.*

Christ's love, and the discoverie on't, doe passe th'apprehension of mortall weights; but unto you who

muſt put on immortality: bee ſhadowed out thus.

DIſcoveries of love are either verball, or actuall and practicall. Chriſt diſcovers his love to his by words, or workes, expreſſions or actions. By words Chriſt lets his know hee loves them, ſpeaking good to them and of them to his Father.

Firſt, by words of nomination by the ſweet Epithets hee gives them, as is uſuall among all lovers, ſave that in this; Chriſt outſtrips them all: when hee is verball he is alwayes reall, ſo are no other lovers. Theſe ſweet words demonſtrate love, *Cant.* 5. *Love, Dove, undefiled*, and the other words elſewhere, *my friend, my brother, my ſiſter, my Jewells, apple of mine eye, my children, faire ones, my portion, my Spouſe*. Are not theſe expreſſions full of love? doe not theſe words ſpeake Chriſt you beloved?

2 *Chron.* 20. 7. *Joh.* 15. 15. *Mark.* 3. 35. *Cant.* 4, 12. *Mal.* 3. 17. *Zach.* 2. 8. *Iob.* 21. 5. *Cant.* 2. 10. *Deut.* 32. 9. *Cant.* 4. 11.

take it mighty kindly when the great ones of this world speake friendly to us, and we thinke it a favour, a friendship more worth then gold. How will some plot, contrive, and lay their heads together for a few good words from an earthly Monarch, Prince, or Potentate? Let such behold the King of Kings putting out himself freely in sweetest termes. His Spouse lov'd to heare him speake, *let me heare thy voyce, for it's sweet, and thy countenance is comely.* Saints feele sweetnesse in their Saviours words: he gives his beloved good names which are *better then precious oyntments.* Christ also knowes his by those names, *Thou hast told me saith Moyses, that thou knowest me by name.*

Cant. 2. 14.

Exod. 33. 12.

Though those hee hath elected may keep from him many yeares, and not come at him untill their brough conversion: yet when they come to him hee can call them by their names: he can call

out *Saul, Saul*, goe to ſuch a place, thou art a choſen veſſell. Though afflictions both of body and mind may ſo change men as *Job* was changed, by his noyſome body, poore eſtate, meane dwelling, which was on a dunghill. Or as *Lazarus* was changed with running ſores, ſo as that a man that had ſeen them before, would ſay, that is not *Job*, this is not *Lazarus*, yet God hath not forgotte̅ them, he knowes them, yea, he knowes them by name, he can ſay this is my friend *Abraham*, this is my ſervant *Job*, this is my ſon *Adam*, th'other is my child *David*, a man after my owne heart: hee calls them together as you doe your children by name, *Fetch my ſonnes from far ſaith the Lord*, he cannot forget his.

What the Heathen Orator ſpake flatteringly of *Julius Cæſar*, namely that hee was wont to forget nothing but wrongs and injuries[a], is moſt true of God, and Chriſt. He forgets nothing but the

[a] Nihil oblivi ſci ſoler, niſi injurias. *Jer.* 31. 34. *Heb.* 8. 12. *chap.* 10. 17.

the sinnes of his people, *I will forgive, and remember their sinnes no more.* The Lord blots out their sinnes, that they condemne them not, puts them away that they hurt thē not, casts them behind his back, as though he regarded them not, casts them into the Sea, that they drowne them not, covers them, that they appeare not in the Judgement: doth not impute them, as if they were not.

A second sort of love discovering words that fall from Christ's sweetest lips, are words of consolation. *Comfort yee, comfort yee my people, saith your God: speake you comfortably to Jerusalem,* Isaiah 40. 1. 2. O yee rectified Christians! consider the fruit of Christ's words, what fruits words spoken of Christ have. 'Tis said of *Elizabeth, when she heard the salutations of* Mary, with the tidings of a Jesus: that *the babe leapt in her belly,* and *she was filled with the Holy Ghost.* The good woman

was transported above her selfe, that not onely the babe; but her selfe also leaped for Joy: and she brake out into singing, of God's great goodnesse to her.

Luke 2. 41. *to* 5.

Consider what soule-ravishing comfort there is, in words spoken by Christ, Christ's words warme well, as farre as they goe. *Did not our hearts burne within us when he talked with us*, spake to us, were wee not inflam'd with love, ravish'd with joy, yea, ravish'd in spirit, especially *when he opened to us the Scriptures*, those precious fountaines of living waters? when Christ speakes to the heart with power, he speakes from his heart in love: and such kind of speaking must needs be very taking, in and upon the Spirits of Saints.

Luk. 24. 32.

Tell me ô yee servants of the most High! when you feed, where *he feedes his flock, when you rest with him at noone*, in the scorching times of trouble, from within and from without, (tell me I say,)

Is

s not this fruit ſweet to your
aſte? did you ever taſte the like?
what, have you not found your
earts raiſed, your Spirits quick-
ed, your doubts reſolved, your
oules filled with his marrow and
atneſſe, and that inviſibly [b]? *my*
ſoule ſhall be ſatisfied, as with mar-
row and fatneſſe, and my mouth ſhall
prayſe thee with joyfull lips: when
I remember thee upon my bed, and
meditate on thee in the night
watches, ſaith the Prophet, as if
ee ſhould ſay, I cannot once
hink on thee, and thy goodneſſe:
ut it fattens my ſoule, and
trengthens mee: as a man is
trengthned with marrow: much
more *in the multitude of my thoughts*
within me, doe thy comforts delight
my ſoule, Pſal. 94. 19. and elſe-
where, the good man is ſo full of
he comforts of his good God,
fter hee had ſpoken peace, and
omfort to him; that his mouth
s too narrow for his heart and
obſervation: and breakes out

Cant. 2. 3.

Pſal. 63. 5. 6.

[b] Pulcherrimam inſulam videmus, etiam cum non videmus. Lypſ. ep. ad *Cambden.*

thus. *How precious are thy thoughts to me oh God? How great is the summ of them? If I should count them they are more then the sands, when I a wake I am still with thee.* viz. I cannot be from thee, I cannot be without thee, thou art so good to me. Thou man of God admire his goodnesse, deplore thine own vileneſſe.

139. *Psal.* 17, 18.

A third sort of Christ's love discovering words, are words of Promise[c], promissary words; he discovers his love by sweetest promises: made to them he loves, even as 'tis usuall amõg all lovers: Promises that doe assure[d] them of spirituall helps and sufficiencies. First, that he prayes to his Father for them. Secondly, that he prayes to his Father in them, he prayes to his, and their Father for them.

[c] Quælibet divina promissio est dilectionis Dei erga nos testimonium *Calv. l. 3. Inst. c. 2.* Policitis dives, in præstatione ditior.

[d] In Dei promissis nulla falsitas est, quia infactencis nulla est omnipotenti difficultas. *Fulgent.*

First, that their graces faile not. Secondly, that their natures foile not. That their graces faile not. *Peter*, saith Christ, *Satanhath desi-*

red

red to have you, that he might winnow you, and sift you as wheat; he would have you in his sive to sift out your grace, and preserve nothing but the chaffe of your sinnes to witnesse against you: *But I have prayed for thee, that thy faith faile not.* I will put you in my sive, and sift out your chaffe; but preserve your wheat: for a witnesse against Satan and all his fellowes, the evill Angels, that kept not their standing (as you shall doe) but fell from it. And this is the promise I'le make unto mine, that I will purely purge away all their drosse, and take away all their tinne, *Isaiah* 1. 25. Doe you doubt that your faith may faint, waxe weake, pale, and wanne, that your affections may bee cooled, and lessened, that your zeale of God & his glory may be quenched? what of this your ebb of grace? I will pray the Father for you, that your graces faile not, And you shall have your floud of grace,

Si homo, Angelus, Archangelus aliquid promiserit, fortè quis dubitaverit: suprema verò essentia Spiritus dei testimonium nobis intus perhibente, quisnam dubitationis locus? *Chyrs.* apud par.

grace, as well as ebb. But I am troubled with such temptations as I have not heard of, I am sometimes tempted to beleeve Christ will not pray for me; no will God heare for such a wretch as I am: well saith Christ, *he is a lyar and was so from the beginning*. *Resist him*[e], and so weake is his power that he hath, and so strong is the power that thou hast of me that *he will flee from thee*[f].

Christ perswadeth and possesseth the soule of two things to confirme and comfort it. First that he hath prayed for as bad as that soule can be. 2. That he alwayes prevailed for what he prayed, for though 'tis said, that *God heares not sinners*, and that their prayers are in his esteeme as *abomination*; yet he heares his sonne, for he is no sinner, never was. *Father I thanke thee* saith *Christ*[g], *that thou hast heard me and I know that thou heareſt mee alwayes*, Joh. 11. 41. 42. *The Fa-*

the

[e] Debuit juxta vos dicere non quidem surgite & orate, sed surgite & resistite. Inquit. Hier. contra pela. l. 2.

[f] Idem hortatur ut pugnemus, adjuvat ut vincamus, deficientes sublevat, & vincentes coronat.

[g] Tam refert quis, quam, quid?

er loveth the Sonne, and sheweth
m whatsoever himselfe doth. Joh.
20. and hee loves his Saints
ough they have sinned, in his
onne. The Apostle gives a
rong reason of this, for God
th *chosen us in him before the*
undation of the world, that wee
ould be holy and without blame: be-
re him in love. So that you see,
hristians! for your comfort,
hen the Father did choose
hrist: hee also chose you in
hrist. Hence, although you are
ll of blame, blame-worthy in
our selves; yea although very
holy in your selves, respecting
e strictnesse that should be in
ou: yet saith the Apostle you
e chosen in him for this end,
at you might be and appeare
ameless in this Christ before
e Father. All this is through
ve, in love.

Now Christians! looke about
ou, remember and consider
hat a Jesus you have, how good

he

he is, how dearly and greatly h
loves you, what a friend he is
you with the Father, and th
tell me, can you ſhew unkindne
to this Chriſt? can you deale d
courteouſly with him in ſinni
againſt him? I tell thee ô man,
tell thee ô woman, whoſoev
thou art, that haſt come under t
working power of the Lor
goodnes, thou canſt not willing
prove unkind to this friend
friends. And if thou doeſt forg
the rocke whence thou art hewne, a
the breſts that gave thee ſuck,
ſome have done: will it not grie
thy heart, pierce thy ſoule, an
wound thy Conſcience, if it ha
any tenderneſſe in it, to heare th
ſweet Saviour replie to thee
Abſolom to *Huſhai*, 2 *Sam.* 1
17. *Is this thy kindneſſe to t*
friend? as he will doe if thou
buſe his love, will not ſuch a ſa
ing of Chriſt as this be *quick a*
powerfull, ſharper then a two edg
ſword to dagg and ſtab thy heart

Conſid

h Etſi multi Gehennam omnium malorum ſupremum atque ultimum putant; Ego tamen ſic ſentio, ſic aſſidue prædicabo, multo acerbius eſſe Chriſtum offendere, quam in gehenna malis vexari. *Chryſoſt. Matth. Hom.* 37.

Consider thy selfe therefore, and
e to Christ as thou wouldest hee
ould be to thee.

Secondly, Christ prayes that
y nature soyle not, be not soy-
d by sinne, the best of men have
ncleane natures: but Christ
rayes they may be cleansed in
ve, *Joh.* 17. 15. *I pray* saith
hrist, *that thou wouldest keep them
om the evill of the world*, that they
ay never be stained with τὰ μιάσ-
ματα τοῦ κόσμου, the defilements of
e world, and *v.* 17. *Father sanc-
ifie them through thy truth, thy word
truth.* Cleanse, wash, purge a-
ay their soiling sinnes, even
eirs, and *all that beleeve through
eir word*, v. 20. Christ prayes for
l his. And the meanest christian
he do's beleeve, ha's a share in
hrist's prayers for his Sanctifi-
ation. What though the Lord
plies not to a poore Christian
hen he cries out to him about
is soule, as *Moses* about *Miri-
m*, heale her now? what if hee
doth

2 Pet. 20.

doth not heale now, even no
when thou desirest healing,
heale he will, he heares his son
and thy selfe in him, and will he
when healing is best for the
Some languish under sinnes fil
guilt, and pressure, with a Spi
of bondage, many yeares, can
beleeve their sinne is pardone
their soules purged: and yet
the last they find Christ, who
the meanes of escape from t
evill of sinne, doth wash it aw
by his bloud, so that they c
sensiblie say as that Martyr at t
stake who had long waited f
the Lords Christ, he is come,
is come. *Yet a little while, and*
that shall come, will come and w
not tarrie.

Thirdly, Christ prayeth to t
Father in you by his Spir
(which is another spirituall he
and sufficiency) the Spirit it sel
makes intercession for you, that
the Spirit of God within yo
Thus, first by giving matter

Rom. 8. 26.

praye

prayer to them, all the prayers of the Saints that are made a-right, are the dictates of the Spi-rit of God and Christ. The Spi-rit dictates and works a sight and sense of sinne, of a mans owne wants, inward or outward empti-nesse and unworthinesse; A sight of Christs fulnesse, worth and freenesse, for the good of all his people; as also what he is of God to every beleeving soule, *viz. Wisdome, Righteousnesse, Sanctifica-tion and Redemption.* Christ with-in you reveales himselfe and his Father to you, Christ is said to pray in Christians; for they have his matter, use his matter. *Be-cause you are sonnes, God hath sent the Spirit of his Sonne into your hearts* [1] *crying.* Christians! when you crie unto God, Christ by his Spirit is crying in you, and cal-

Gal. 4. 6.
[1] Remanet quædam ignorantiæ obscuritas in intellectu se-

cundum quam (ut etiam dicitur. *Rom.* 8.) Quid oremus sicut oportet, nescimus, propter varios enim rerum eventus, & qui nos ipsos non perfectè cognoscimus, non possumus ad plenum scire quid nobis expediat, ideò necesse est ut à Deo dirigamur & protegamur, qui omnia novit & omnia potest, *Aqu.* sum. 2ª. q 90. a. 9.

ling

ling out, *Abba, Abba*, Father, F
ther, can you then doubt of, bei
heard, when Christ prayes in yo
whom *the Father heares alwaye*
Secondly, Christ in them, poure
forth their requests to the F
ther, and that by words sutable
his Majesty, and their necessity
this is called the help of the Sp
rit, *by reason of mans infirmity*
and this help is afforded, becau
we know not what to pray for as
ought. 'Tis good to have a he
per when wee goe into the pr
sence of a great God, especiall
when wee are helpless: for d
not the Spirit help, who else c
give supplie in such a case? O
what can be pleasing to God, sa
that which comes from God
can any thing lead to God, ascen
unto him, besides that which d
scended from him? surely no
thing; onely he that *searcheth t*
heart knoweth the mind of the Sp
rit, because that makes intercessio
according to the will of God, Ro
8. 27

8.27. God and Christ puts words in his peoples mouthes, as is clear from *Hos.* 14. 2. Turning to the Lord say these words, *take away our iniquities*, remove our sinnes from us; *receive us graciously*: be favourable to us, *so shall wee render to thee, the calves of our lips*, that is, we will bee thankfull, so *Luke*, 11. from the first to the fift. When the *Disciples* desired Christ to teach them to pray, hee puts words into their mouthes, saying when yee goe to my God, and your God, speake thus, call him Father, the very name prayes for us [k], pray him to sanctifie his owne name, to let his *Kingdome come*, his Kingdome of grace into the hearts of the graceleſſe, to let his will be done upon you, in you, and by you: and for manner, so an *earth as 'tis done in heaven*, viz. willingly, chearefully, readily, with much willingneſſe, without any the least wearineſſe, aske for bread for the day, all ne-

[k] Ipſum nomen, orat pro nobis.

ceſſaries for the comfortable be-
ing of the outward man, aske
forgiveneſſe of ſinnes, for he is
bleſſed to whom the Lord im-
putes not ſinne, though hee hath
little of the things and neceſſaries
of this life. Beg, you be not lead
into temptation, *viz.* not ſuffer'd to
be tempted, or elſe be kept from
falling under the temptation, and
from being overcome of it, and
that you may bee delivered from
all evill of ſinne, and ſuffering.
Yee ſhall aske what yee will, and it
ſhall be done unto you, if yee conti-
nue in mee, and my words abide in
you, Joh. 15.7. *aske and ye ſhall have.*
Chriſt names not what ſhall be gi-
ven, to let us know, that gift is a-
bove all that can be named [m].
Secondly, or without words, for
prayer is mentall as well as ve-
call; and although a Spirit o
ſon-ſhip is a Spirit of Prayer
and every ſon of God is a man o
prayer: yet ſome ſweet ſoules, a
deare to Chriſt as others, cannot

[l] Jubet orare, ne in tentationem ducantur, *i. e.* ne ab eâ vincantur *Aug.* l. de Cor. & grat. c. 6.

[m] Non dicitur quid dabitur, quia donum ſupra omne nomen. *Aug.*

ſome

sometimes, by reason of some distempers, and distractions of body and mind; (I say they cannot) utter their minds by words, at the Throne of grace. Now Christ by his Spirit helps [n] these, sometimes even to sigh out their wants and sorrowes before him, and obtaine [o] sometimes to groane out their desires unto him: sometimes by weeping, shedding teares, which have a secret language and voyce in the eares of the Lord of rests, *Psal.* 6.8. Thou hast heard the voyce of my weeping, and Christ himselfe hath wept for some *, sometimes the heart's so full of sorrow, so sad, and heavie, that nothing can bee said or done: then, even then the Spirit helps, and all through love.

Christ ha's promised his beloved friends corporall succours; every morsell a Saint receives: hee hath it in way of a promise. The Lord feedes others too, but

Rom. 8. 26.

[n] Est metaphora ab oneribus sumpta, quæ utrinq; admotis manibus sublevantur, *Beza.* συναντιλαμβάνεται, *so Luk.* 10. 40. *The Greek words's a decompound, and there's great force in it.*

* Christũ flevisse legimus, risisse nunquam. *Salvian.* l. 6.

Cum Spiritus hominis suspirat, Spiritus Dei aspirat. *Cyprian.*

Matth. 6.

'tis onely so as he doth the beasts of the field; in an ordinary way of providence: wicked men may have much, and yet inherit nothing, because they possesse not God in their injoyments, injoy not him in conjunction, and connection with the Creatures. *Take no thought saith Christ, what ye shall eate, or what yee shall drinke, or wherewithall yee shall be cloathed*, It's enough for a Gentile, a Heathen, a stranger to God and Christ to bee cuttingly carefull for these things: that hath ne'r a heavenly *Father* to provide for him. *Doth your heavenly Father feed the fowles of the Heavens? and shall hee not much more feed you?* Doth he cloath the Lillies of the field, better than *Solomon in all his glory, and cloath the grasse of the field*, which remaines but for a time? and shall hee not cloath thee, who shalt live for ever, and bide for ever? these are some of Christ's comfortable love-discovering words. And

* *wicked men are like the grasse of the field with their* gloria brevis, *whose end's to be burn'd.*

And many other such like there be, which for number are as the Starres of the Firmament that cannot be told.

'Tis said that one *Crane* a precious Christian, though of meane estate in outward things, being about to die, and it being demanded by his friends, what should become of his children: hee answered thus. God that provided for the Ravens, will also certainly provide for the young *Cranes*, and according to the good mans faith so it was, that all his children were well provided for in this evill world. *There is no want to them that feare him*, that is, of what is good for them, and to misse an evill thing is no injurie to them. If the Lord of his goodnesse doth foresee, that riches will be a snare to one or other his sonnes of love, and therefore withholds them from them: what doth that child want? save something, which if hee had,

Psal. 34. 9.

'twould make him more wanting in better things. Some have much of the world, and this hath been the fruit of it, the cares of getting and keeping, together with the feares of looſing the things of this life, 'tas almoſt drunke up all that delight, Joy, and content, they ſhould and might have had, in a ſpirituall God, Chriſt, and ſpirituall things. *If any man loves this world, the love of the Father is not in him.*

Some like the bird that is faſtned to a ſtone, would be on the wing, on high towards Heaven: but when they attempt to aſcend, they are drawne back, and held downe with a ſtone in the heart and another in the hand. God hath given ſome *their hearts deſire*, but hath *ſent leanenesſe into their ſoules*: and what profit was there in that? had it not been better to have wanted thoſe things, which fat the carcaſſe and ſtarve the ſoule, which is the moſt precious Jewel

Jewell we have in this world? It is one mystery in Godlineſſe, to have nothing, and yet lack nothing. A Chriſtian may have nothing and yet lack nothing. *when I ſent you without purſe, ſcrip, and ſhooes, lacked you any thing? and they ſaid nothing.* Luke 22. 35.

Divine Providence makes up outward wants another way: The Martyr had noe food, and yet he lacked none: for as hee had no meat: ſo he had no ſtomack, and all the Apoſtles wants, and ſorrowes, were but an as it were ſo, but as it were dying, and yet living, *as ſorrowfull, yet alwayes rejoycing, as poore,* yet rich, and *making many rich, as having nothing, and yet poſſeſſing all things.* Chriſt was their all, as it were what it was not, for when a Chriſtian poſſeſſeth God; he injoyes all: and what wants hee? ſurely there is none who live in God and his Chriſt, but ſhall be kept alive in this world, and if they be not 'tis 2 Cor. 6. 9. 10.

no great matter; for this is not their Countrie: they will never be well and at hearts eaſe, till they be at their heavenly home.

Chriſt promiſeth health alſo, and protection to his in mercy, all the haires of your head are numbr'd[p]. If that ſickneſſe and infringement doe ſurprize thee, yet, is it any more but an exchange of mercies? God ſhuts out *Moſes* from an earthly *Canaan*, which was an affliction to him, but then gives him a heavenly one for it[q], one mercy for another: did we not ſometimes meet with changes, wee ſhould like *Jeſhurom wax fat, and forget the Lord.* Afflictions, ſickneſſes, and weakneſſes, with wants and exigencies, are as needfull and as good for ſome as their ordinary food. Yea, if they were not good in themſelves, as there is an evill of puniſhment as well as ſinne: yet God makes them good to ſome, they were *good* to *David*, *Pſal.* 119. 1. They give

[p] *Prov.* 7, 8. & c. 4. 22. *Luke* 21. 18. P Si ſic cuſtodiuntur, ſuperflua tua, in quanta ſecuritate eſt, anima tua. *Aug.* Sed ſicut Capillus de capite, ſic nec momentum peribit de tempore. *Bern.*

[q] In Cœlis repoſita eſt major compenſatio. *Calvin.*

give us a true taste of the bitternesse, that is, in the tree of evill: for we in nothing doe more taste, and sensibly perceive the sinfulnesse of sinne than in suffering. Hence that, Oh *the wormwood and the gall! my soule hath them still in remembrance: and is humbled within me*, *Lam.* 3. 19. 20. Here was the taste of sinne in the suffering[r]. It brings to mind our sin, as in the case of *Pharaohs* Butler. Secondly, it is a mercy in that it drives us to the God of mercie. And meanes of escape from sinne and miserie. In their afflictions they'l seeke me early[s], saith the Lord. Many persons are carelesly remisse in walking with God, and calling on God, can keep from him for dayes together, succession of dayes one after another, sometimes moneths, and scarce speake a word to God. *Is this thy kindnesse to thy friend?* Doe we not take it ill, if wee meet a friend as wee walke the streets

[r] Civitatis evertio est morum non murorum casus. *Aug.*

[s] Num tibi cum fauces urit sitis, aurea quæris pocula. *Hor.* ser. l. 1. Sat. 2.

ſtreets morning and evening, i
our friend gives not the ſalutati
on, of a good morrow, or a goo
even? Doe we not ſay he is prou
and ſtiffe, or careleſſe and regard
not his neighbour? what ſup
poſe yee will God thinke the
of ſome that ſerve him worſe
Is it not pride that makes the
paſſe by him, not give him a word
and but ſeldome a thought? Is i
not pride that eſtrangeth the
from God? yea, it is, and it wi
eſtrange God from thee, *he knoweth the proud afarre off.* Is not th
whole fabrick of mans body mad
upright? ſet upward? when o
ther creatures are made to look
downeward, and all to ſignifi
that hee ſhould mind God, Hea
ven, and higheſt things [t]. A
Lord! What will the end o
theſe things be? will not the en
be bitter?

Secondly, Chriſt's love is pr
actically, and is diſcovered.

1. In his doing for them.

2. I

[t] Os homini ſublimi dedit Cœlumquè videre juſſit, & erectos ad ſidera tollere vultus. *Ovid. Metamor. l.* 1. *fab.* 1.

2. In his ſuffering for them.
3. In his ſuffering with them.

Firſt, he ſerv's them; wonder herefore yee Celeſtiall ſoules! he that is Lord of all is a ſervant o all; who are of the election of race: *Matth.* 20. 28. *The ſonne f man came not to be miniſtred un-o, but to miniſter.* Now what hinke you did ſubdue this con-uering King of Saints? make him erve? was it not love? great love, ee love: *he tooke on him the forme f a ſervant,* not onely of a good ervant to obey: but alſo of a bad ervant to be beaten[u]. He was as f he had been the worſt of ſer-ants, buffeted, ſtripped, ſcour-ged, chaſtized, and pierced, led o priſon to Judgement, and o death, and for your ſakes hee as beaten and abuſed. Now Chriſtians! did he not love you? hat diſcoveries of love doe you deſire more reall than theſe? The Lord make you ſuch to him, as he is to you.

Secondly,

[u] Non ſolum ſervi ut ſubeſſet, ſed quaſi mali ſervi ut vapularet. *Bern. ter. quart. Heb.* pœnos.

[vv] Cibus hominis mutavit ſe, in pabulum pecoris, homine mutato in pecus. *Bern. ſup. Cant.* ſer.

Secondly, in making exchan with them, even beſt things worſt[x]: living quickning gra for dead and ſottiſh nature. S rit for fleſh; Mercy for miſer Riches for poverty. Glory ſ ſhame; a Crowne for a Croſſ Life for death. Chriſtians! c you tell when you are well? Chriſt, and all Chriſt's things a yours. Are you pleaſed? If no the Lord of hoſts is diſpleas'd you have his help, you have h heart, he is eternally yours; th is love indeed.

Thirdly, in making his ſervic eaſie to them, and that hee do (Firſt,) by ſuting and fitting h imployments agreeable to the bilities of his ſervants, his Co mandements are not grievous, t more grievous then is the brea of them[y]; men of this world d put their ſervants on doing mo then they are able, oppreſſi them; which thing muſt nec make their ſervice irkeſome, a

[x] In primis de ſuis meliora contulit, in ſecundis de noſtris inferiora ſuſcepit: *Aug.* de tempor. ſer. 9.

[y] Quo levius mandatum, eò gravius peccatum.

ry unpleasant. But Christians! ere's your comfort, that Christ's ork doth never over-match the rength of the Operator. 1 *Cor* 10. 13. *The faithfull God* saith *ul will not suffer you to be tempted ove what you are able to beare*, it is worke of Christ, and his service endure temptation. Christ's rvants! consider your Masters ve, what if *Satan* assaults you, 'tis t you he encounters withall; t the power of Christ in you; d so you shall bee able to reas- ult Satan. His *grace is sufficient for thee*[z], and which is more, the ord Christ gives thee a medicine ith the maladie, a cure with the sease. Oh spirituall soule! thy raits and relieses come hand in nd unto thee, a meanes of e- pe with the temptation; this stance may suffice. Thou mayst e by this, how sweetly, God sea- n's crosses with comforts.

Secondly, by a continuation of rinsecall supplies, while's they are

[z] 2 *Cor.* 12. 9. [z] Sufficit mihi gratia tua, cum deficit virtus mea *Bern.* apud *Cornel.* à lapide in locum.

are ingaged by him that ther
no impairing of the ſtrengt
his ſervants. Services of
doe oft-times waſt and conſ
the ſtrength of ſervants: ſo
are even worne out by them,
done ſo much for their Maſt
as that they can doe nothing
themſelves. But in Chriſt's
vices, the Saints are as able at
laſt, as firſt, for *Alpha* and *O*
ga is with them. *Such as wait*
Iſa. 40. *ult.* *the Lord ſhall renew their ſtren*
Such *mount up with wings like*
gles, runne, and ſhall not be w
walk, & not faint. The ſervic
Chriſt are all ſtrengthning, n
all weakning.

Thirdly, by frequent for
rances when they offend,
ſhews love in that, other Ma
are prone to make the worſt o
very fault: But Chriſt doth
tax thus, diſcourage, diſhea
and diſcomfort ſo, for e
fault. You, righteous *Enoch's*
walke with God, can ſpeake

er things of God than ſo; if our indeavours be at the higheſt, hat you doe what you are able, e makes no words of the ſinnes f your ſervices to diſcourage ou; *his compaſſions faile not* [a], is bowells ceaſe not yerning to-ards his, *Pſal.* 78. 38. *being full f compaſſion he forgave them their iquity, and deſtroy'd: them not, any a time turned he his anger a-ay, and did not ſtirre up all his rath: many a time*, often Chriſt is equent in forbearances, he can ffer much, and ſuffer long. Chri-ians! is he to you a patterne of ke piety?

Fourthly, by exacting no more om them, than he hath promi-d to worke in them. If God ill have oneneſſe of heart, new-eſſe of Spirit, contrition, faith, tience, love, he workes it in ou [b]. Friends! many complaine f want of power to ſerve hriſt, they cannot doe this, or at, or the other: but is it not want

Lam. 3. 22.
[a] Compaſſio impaſſibilitate perdurat. *Bern.* de grad. humil.

Ezek. 36. 27. *c.* 11. 19, 20.
[b] Is dat qui mandat, qui jubet ille juvat.

want of will? Christ supp
thy former want [c]; *He will put*
Spirit within you, and cause you
walke in his Statutes, and yee sh
know his Judgements, and doe the
you shall be his people, and he will
your God; and if want of will be t
burthen, he'l supply that want
so. *My people shall be willing in*
day of my power [d]: power, and w
goe hand in hand when Go
goodnesse workes kindly in us.

Fifthly, by a continuation
his presence with them, for the
assistance, when they faile in poi
of a right performance [e]. 'T
some ease to a servants min
when his Master will put to h
hand to set forward the work
even so Christ do's speed t
performances of his people,
puttting under his hand. W
not this incourage? what can

[c] Da domine quod jubes, & jube quid vis. *Aug.*

[d] Juvat idem qui jubet. *Auson.*

[e] Cum nullum agens, secundum agat, nisi in vertute primi sitquè caro spiritui perpetuò rebillis non potest homo licet jam gratiam consecutus, per seipsum operare bonum, & vitare peccatum absquè novo illio Dei ipsum moventis, dirigentis, & protegentes, qua alia habitualis gratia ad hoc ei necessaria non est via. *A* sum. 1. q. 2^m. q. 109. d. g.

mo

more inlivening to living Christians? *my soule followes hard after thee*, saith *David*, hee was much in the thoughts of God, God was with him, and he with God: but what's the reason? *thy right hand upholds mee. Psal. 63. 8.* Christ's followers take hold on his Crosse, and Christ will lay hands on't too, yea, and beare the heavier end for them. 'Tis with a Christian, as with plants; which the heat, and influence of the Sunne makes to thrive; when Christ the Sunne of Righteousnesse shines upon them, is present with them, they prosper: all things grow in their hands, and their comfort's in the hands of Christ; such as is his presence with them, such is their life, and no other.

Sixthly, by setting before them the same Joy, that his Father set before him in all his doings, and sufferings; the best way to encourage a servant in his worke

is to set the reward before his e[illegible] thus God the Father served hi[illegible] Christ *, *consider him therefo[illegible] least you be weary* of well doing, *an[illegible] faint in your mindes* *. Christi[illegible] ans! you are apt and prompt t[illegible] wearinesse in spirituall services to faintnesse under the Crosse o[illegible] Christ; But saith the Lord, **look[illegible] unto Jesus*, consider his patience, his suffering, and remember, fo[illegible] your comfort, how hee no[illegible] raignes, the greatnesse and good[illegible] nesse of Christ's pay, smoth's th[illegible] the roughnesse of heavens way.

Secondly, in suffering fo[illegible] them [f], true lovers will suffe[illegible] to their losse; that they ma[illegible] gaine the thing they desire and having got that they lov[illegible] their hearts are at rest; Christ suf[illegible] fered losse even of his glory fo[illegible] a season, that *the travaile of hi[illegible] soule might prosper in his hands*, an[illegible] that he might inherit the sonne[illegible] of his love, his peculiar portio[illegible] Christ suffered both in life an[illegible] death

* Heb. 12. 2.

* vers. 3.

ver. 2.

[f] Multo efficatior Christi mors in bonum, quam peccata nostra in malum: Christus potentior ad salvandam quam Dæmon ad perdendum. Bern.

death, and for their sakes *he lov'd not his life to the death.* Consider the greatnes of that work of dying for them, by the worthinesse and fitnesse of the person: which makes the salvation more glorious then else it could have beene; which appeares to have in it a heavenly glory, thus.

First, that onely Christ, and his death could be able to part that strife which was betwixt an offended God, and offending man; *he is our peace* saith the Scripture, *who hath made both one, and broken downe the middle wall of partition betwixt us: he aboliſh'd the enmity in his fleſh; he made in himſelfe of twaine one new man* *. Before this, God, and his people by election, were twaine, did disagree, and *can two walke together except they agree?* if they could, what comfort should a soule have, to walk and worke with an Enemie, trust himselfe in the hand of an Enemie? Now this blessed act of

* Epheſ. 2. 14, 15.

Christ's love, hath made God, and his people friends, hath taken away *the wall of partition*, so that now we may goe *boldly and freely to the Throne of grace* *, through Christ, who before durst not see his face. Now that there was but one, and had not he undertooke it, there had been no other; 'twas greatest love that he, in mans distresse, would doe it. There are two reasons of his fitnesse in this particular respect.

* Heb. 4. 16.

First, he onely could discover how great the breach was that sinne had made.

Secondly, he only could make the atonement, being in favour with God, the Lords equall.

Secondly, that hee be able to beare the deserts of the offendor, onely Christ was able to beare the just demerits of sinne, that wrath of a Divine Majesty that was due to sinne. Alas! humanity cannot stand under the wrath of such Diety, a little displeasure

pleasure of God you see, can breake us in peeces. beat us to powder. Wee cannot tell how to behave our selves under small afflictions, a little paine in the head, tooth, heart, bellie, back, or sides, casts us downe; when as all the paines and evills of this life, are lesse then the least of all our sinnes; how much lesse then could humanity stand under the wrath due to every sinne of one person? nay, to every sin of every person? It must be a God as well as a man that was able to doe this. This Christ did, hee stood under the sinnes of all the elect, that ever did, or ever shall survive in this inferiour world. Thinke of it then, *was there ever any sorrowes like* to his *sorrowes* * ? what a burthen bare hee? The Church useth the speech to Christ, when she was under but small suffering; but might not Christ to dampe the Spirit of murmuring under a light Crosse,

* *Lam.*1.12.

have said so to her and all her children. You just ones! you his fitnesse to die for you.

Thirdly, that he be able to satisfie for the offence, none could satisfie Divine Justice, a just Law for sinne, O! who would sinne, sith such sufferi was required for satisfaction Some men will feare to offe against the civill Law, if they perceive that any great satisfaction is required, any great mul inflicted for the breach of t Law.

Hence murthers, rapines, bugg ries are not so many as they wou be, because the Law exacts n lesse then life in such a case; a pray tell me, what's the life man to the life of God? of Chri it's nothing; yet some out of n turall tenderneſſe, will weep f the death of a man; and that great measure: but have not o feare for Christ, thinke not him, are every day striving much

much as in them lies to *crucifie the Lord of Glory afresh, and put him to open shame* by their sinnes. If it be not so, what meaneth the breaking out of your piercing sinnes, flinty hearts? ô *foolish and unkind! will yee thus requite the Lord, and the love of Christ?*

Fourthly, that hee be without sinne, he that is a sinner can but die for his owne sinne; as in the case of two malefactors, the suffering of the one cannot acquit the other, because they are both under one and the same condemnation: Christ was thus afflicted for your sakes. *Silver and gold* was not the price of our soules, *corruptible things* were invalid to this purpose; 'twas *pretious blood* *, not of a sinner, but of one that saves from sinne: a *Lamb of God without blemish*, spotlesse *.

* 1 Pet. 1. 18.

* ver. 19.

Fifthly, that he personate the guilty offending; so as that the same perfection of nature may

fall for ſinne; which fell in, and by ſinne. Chriſt was the common perſon, perſonating, as a ſecond *Adam*, the firſt *Adam* and all his poſterity: offering the ſame nature for ſinne, which fell by ſinne, from the patterne of perfection, God himſelfe. *By man came death, and by man came the reſurrection from the dead* *, man for man, perſon for perſon, nature for nature, name for name *.

* 1 Cor. 15.21

* ver. 45.

Sixthly, that the ſatisfaction be equivolent to the indemnities ſuffered and ſuſtain'd.

God ſuffered by the loſſe of his Image in man, ſo as that nothing except the like in value to what was loſt, is of equall value in the Lords eſteeme. Thus did Chriſt and much more for the Elect, he gave to his Father a more refined, and better accomplished nature then *Adam* loſt: for, *Adam* was left mutable, and ſo he might either ſtand or fall: But Chriſt hath

hath so ordered the matter for Christians, as that, that part of the Divine nature which they have is uncapable of any such mutations[g], sooner may the Heavens bow downe to the earth, and the earth it selfe ascend to the Heavens, darknesse it selfe be made as the Light: then that grace can cease to be grace, till it becomes glory.

[g] Qui operatur ut accedamus, operatur ne discedamus *Aug.* de bon. pers. c. 7. *Phil.* 1, 6.

Satisfaction must be plenary. First, to put a glory upon Justice, the Justice of him who exacts the reparation, and that for the setting forth

1. The austerity of Justice.
2. The impartiality of it.

First, thus it pleased the Father to bruise Christ for sinners, to set forth the austerity of his Justice in this particular, whereas he would not be content with a slight satisfaction or payment. God will have one worthy for another, yea, a person ten thousand times more worthy to satisfie

fie for the wrong, than was he that did the wrong: for, *the first man was of the earth, earthie*, who did the wrong; *the second man was the Lord from Heaven* *, who made the satisfaction.

*1 Cor. 15. 47.

Secondly, the impartiality of Justice, in discovering, that the most high will not connive at sinne, no not in his owne, and onely begotten Sonne, the Sonne of his deareſt love: *Rom. 8. 32. he ſpared not his owne Sonne, but delivered him up for us all*; ſo that the deareſt Sonne of his deareſt love will take upon him the ſinnes of the elect, he muſt beare their chaſtizement. *Hee was wounded for their tranſgreſſions, and bruiſed for their iniquities, the chaſtizement of their peace was laid on him, and by his ſtripes they are healed* *.

* *Iſa. 53. 5.*

Could not Chriſt eſcape for ſinne that he tooke upon him, did not God ſpare a Sonne of love? where then, you ſonnes of wrath! can you bee ſafe from the

han

hand of Justice? Every man by nature is a *sonne of wrath*, *Eph.* 2. 3. and without this grace Christ had not been a Sonne of love, oh yee sinners in *Syon*! stand amazed at this strictnesse of God against sinne: and turne not your eyes from the things of your peace; lest you discover your selves to bee lost, to whom the *glorious Light of the glorious Gospell is hid*, to whom *the way of peace is unknowne*: for God will put resplendent glory upon his Justice, in the fall of some, as well as rise of others, the damnation of some, as well as salvation of others.

Thirdly, doth not his wisdome and Mercy deserve to be sharers in the glory too? doubtlesse his wisdome was infinitely seene in this: for who but the Lord himselfe, and what but the wisdome of a God could find out such a way to satisfie his Justice, and propagate his mercy? that austerity

h Sapientia Dei quasi perdix fovet filios, quos non peperit: quasi gallina congregat pullos sub alis: quasi Aquila provocat ad volandum. *Bern.* sent.

rity and lenity ſhould dwell to
ther in the ſame breſt. That
mirrour of Miracles, and are
his mercies above all his works
who dare deny it? Mercy
Judgements doe proceed fr
God, as honie and the ſting co
from the Bee; Honie com
from the Bee naturally, is n
forced, but comes ſweetly a
freely. But the ſting comes for
by provocation, ſtimulation.
Mercy comes from God ſweet
and freely [i] without forcin
for, who can extort from him
force him[k]? 'tis as naturall f
God to doe good, as to be goo
it's as impoſſible for him to ce
to doe, as to ceaſe to be. Mer
is his delight. Now acts of J
ſtice are more ſtrange acts
him[l], and they are called his *ſtra*
Acts in the Scriptures. Judg

[i] Magnã injuriam Deo facit, qui diffidet de ejus miſerecordia. *Aug.*

[k] Bonitas invicti non vincitur, infiniti miſerecordia non finitur. *Fulgent.*

[l] Tua quidem malitiæ menſuram habet, Dei autem miſerecordia menſuram non habet; tua mal circumſcripta eſt, &c. *Chryſ.* hom. 3. de pœnitent.

me

ent comes not from him, till
e be provok'd, and incenced by
against our persons.

And there is this reason of
ods proceeding in this kind,
e motive or moving cause to
s mercy is in himselfe: but the
otive or moving cause to acts
Justice, is without himselfe,
thin us [m]. So that when the
oper cause (which is sin in us)
removed, then that reall pro-
& of sinne, that fruit and effect
sinne (which is an incurring of
e Lords displeasure) is no more
istent. Hence those sayings of
e Lord to *Asa*, *The Lord is with
while yee are with him: but if
forsake him, hee forsakes you.*
hen wee keep up society with
od and Christ, he cannot be a-
inst us, nor can he ever forsake
untill he be forsaken of us [n],
u see the cause and the effect.
en *who is a God like to our God?
t forgives iniquitie, transgressi-
and sinne, and is not angrie for
ever,*

[m] Deus & Pater misericordiarum, sed quòd judicat & condemnat, nos eum quodammodo cogimus *Bern.* de nat. *Dom:*

[n] Deus nisi deserentem se non deserit non nos deserit fons, si nos fontem non deseramus. *Aug.* in *Joban.* 32.
Tu me non deseris nisi prius ego te deseram. *Aug.* in soliloq. c. 14.

ever, because he delights in M[ercy]. You have seen, you childr[en] of Light! the fitnesse, worthines[se] and sufficiency of your Savio[ur] person, parts, and courage to s[uf]fer for you; and how truly h[e] hath made o're what he hath be[en] and don, even to you, for yo[ur] good. Doth not this speake yo[u] beloved? doe you not see G[od] in the face, and acts of Chri[st] smiling upon you? Consid[er] was he thus fit to suffer for you and is hee now fit to reigne f[or] you? Then account him most fi[t] to reigne in you, and to be ex[al]ted by you. But we glimpse o[f] the glory of this great worke a little more.

First, that highest Majes[ty] should bow it selfe to lowest i[n] dignity, we are but as wormes [to] him[o]. What? that the glorio[us]

[o] Alius est Deus, humilis est Christianus, si vult ut alcus Deus, vicissetur illi, ille hu[mi]lis fiat: magna mysteria, fratres, Deus super omnia est: Erigi[t] & noli illum tangis: humilias te, & ipse ad te descen[dit]. *Aug.* in *Psal.* 34.

Go

God should seeke for a Harmo-
with unglorious man, fallen
an, man that had loſt all his
meſſe, man that is borne
e abruit: that he who had for
aſſociates, a glorified God, &
orified Angels, ſhould veile his
ory, come downe from Hea-
n, become fleſh, and be like o-
er men, yea, the meaneſt of
em, even a ſervant? Is not this
orious? all glorious? is not
is love expreſſed? drawne out
divinum, to the life?

Secondly, the cohabitation of
o natures in one, and the ſame
rſon with harmony. Is it not
e property of contrarieties to
ſagree, not to exiſt peaceably
one, and the ſame ſubject?
re ye know reſiſts water, (when
jected,) with a fiery hiſſing; yet
hriſt you ſee hath effected and
compliſh'd this naturall impoſ-
ility. He made his Godhead,
d manhood, to dwell together
one perſon with peace: and

ſtrong

ſtrong was the union. Here even in this ſenſe, was that ful led in him, which was typed c concerning him by the pilla God, the cloudy pillar; the was Light and darkneſſe, two co traries in one pillar. Were n our natures darkenes it ſelf, till h joyned his Light with them i one perſon?

Thirdly, in that mans riſing b Chriſt, and living the life of grac and glory, ſhould bee contrive both by Father and Sonne fro all eternity even before man w and had fallen by ſinne from hi God. Chriſt's blood was effectu all before exiſtent [p], that he ſhould be, and not be, at one an the ſame time be in God, and ye not in the wombe or world. *Ha hath choſen you in Chriſt* ſaith th Apoſtle, *before the foundation* the world, then certainly befor you had being in *the world*. Thi Chriſt was for the good of Chri ſtians, and thus Chriſtians wer

throug

[p] Sanguis Chriſti profuit, antequam fuit *Bern.*

through the goodneſſe of God, and Chriſt. Chriſtians! you were in Gods favour before your generation, before you were begotten and conceiv'd, and God diſcovers it unto you, and that you are beloved, hee ſpeakes you beloved by Regeneration. This may fitly be called a third part of the workes glimpſed glory q.

4. In that there is now ſuch a firme league of friendſhip betwixt God and his people, as if they had never been ad oddes in a way of enmitie.

Chriſt and his people are good friends, now they ſpeake together, conferre together, feed together, dwell together, lodge together, and live together r. Now ſaith Chriſt, my Father is pleaſed, all is well, and wee are well pleaſed too. You are now no more a farre off, but are made nigh by my bloud, 'tis now I in you, and you in me, and both of us one

q Qui in factis Dei rationem non videt infirmitatem ſuam conſiderans cur non videat, rationem videt. *Greg.* in *Job.* c. 9.

r Omne bonum concordiæ cognatum eſt. Spond. in homilia. 2.

with the Father, hee is my God and your God, my Father and your Father. Is not here matter for a sweet song? yee Singers of *Israel!* and sonnes of God? cannot you make melodie in your hearts with the heroick acts of your Master? Should you not sing praises for the Victorie of your King, the King of Saints? you could not shew your selves Royalists of the Court of Heven.

Fifthly, in that there should be such a suitableneesse, and usefulneesse of the worke, unto the desires and exigencies of Saints. Things may be good in themselves, and yet, notwithstanding, not being found to sute with the want of the needie; they are not good unto them. As the body is not satisfied with things Spirituall, so the soule is not content with things Corporall. External things may satisfie the body, help it, relieve it in distresse: but when the

the ſoule is in diſtreſſe, all the world is to it but like a great Cypher, it amounts to nothing. There muſt be a fitneſſe in the obiect, the eare is not pleaſed with light and colours, nor is the eye with ſoundes. The ſpirituall man is carried to ſpirituall things: as the naturall man to naturall things: and as in motion there is no reſt, till in a fit place; ſo in this caſe, you cannot quiet a ſpirituall ſoule with a thouſand worlds: Intereſt in God muſt be her good, or nothing. Every thing is fitted for its obiect. What comfort doth a piece of fleſh yeild to a ſheep? and of what uſe is a rich paſture to a man? That onely is comfortable to us, that is good to us, and that onely good to us, that agrees to us. The beſt diſh agrees not with him, who hath an antipathy againſt it.

Silver and Gold, Pearles, and things precious, yea, and many

[f] Eis ſolum fruimur, in quibus voluntas delectata quieſcit. *Aquin. S. P. 1.2. q.11.a.3.*

more seen things, as honour, pre-
ferment, and the like may be
good in themselves, and for their
usefulnesse, as they serve mens
turnes. But applie seen things to
an unseen soule, and you'l find she
cannot relish them, she feeles no
savour in them, no more then in
a drie chip, as our Proverb runs,
and why? becauſe they doe not a-
gree to her as shee is a Spiritual
substance, therefore not good for
her. Now of all other goods
God is the *summum bonum*[t], and
his workings towards his chil-
dren are about the application of
things necessarie for them, and
sutable to them.

[t] Omne bonum in summo bono.

This great worke of Christ
dying for you hath such a fruit as
will fulfill all your desires, sup-
plie all your wants, redresse all
your grievances: for in all your
comfortlesse conditions, ye may
fetch comfort from Christ's suf-
rings and death for you, you may
fetch sweetnesse thence: as the

who

hen you want, you may argue: id Christ die for a time that I ay live for ever? and shall I hinke he will not keep me alive ere [u] for a time also? did the Lord give Christ to me, and will e not with him give me a conveniency of other things, at least, s much as is good for me? Thus ittle children, you may possesse our soules in peace *that passeth nderstanding*. Thus the Apostle id, *my God shall supply all wants*, ours and mine, and *Rom.* 8. 32. *He that spared not his owne Sonne, t delivered him up for us all, how hall hee not with him freely give us ll things*, even all that he hath? The distinction of goods in *Augustine*, is exceeding memoable, remarkable, and sweet; here is faith hee, *Bona Throni*, nd there is *bona scabelli*, goods of he Throne of blisse and grace, as God, Christ, and whatsoever spiituall good hee conferres. Secondly, goods of the footstoole,

[u] Dic nobis qui præparas, quid præparas? replebimur bonis domus, sed quibus? &c. quærimus quod oculus non videt, &c. *Bern.* ser. 11. in *Cant.* explicans illud *Isaiæ*, c. 64. 4.

as the Creatures and comforts
this life, the accommodations
this world, whence wee may
ferre. That God, and the godl
Christ, and Christians: as th
have but one Throne, which
heavenly, (and that to them all
so also they have but one foo
stoole. Now God makes th
earth his footstoole, so should th
godly doe also [w]. Christian
ought in a good sense, to lay th
world, and the things of th
world, under the soles of the
feet [x]: and not make them an
prize them as the Crowne
their head. And especially wh
they hinder you from being cro
ned with Christ's Crowne, whic
is a Crowne of glory, and yo
greatest dignitie.

Now Christians! consider
this, and what hath been said, wh
Christ, and this blessed act
Christ is to you: how that y
have the goods of the Thro
and now God having given y

Chri

vv Si terram amas, terra es: si Deum amas, quid vis ut dicam? Deus es. *Aug.*

x Quam sordet mihi terra, cum Cœlum intueor? *Adrian.* Pedibus duntaxat, terram tangentibus. ἡ ψυχῆ ταῖς ἄνω ἐνδιατρίβει θεωρίαις. *Chryst.* hom. 3. de incomp. Dei, nat.

Christ, having procured for you a blessed Throne to set your selves upon, what cause have you to be troubled, if he denies you, or takes from you a footstoole, whereon to set your feet? *Let not your hearts be troubled, you beleeve in God; beleeve also in Christ*, and be established for ever, yea, *beleive his Prophets, and you shall prosper.*

The second discoverie of love by suffering on the behalfe of his, is his suffering with them. *In all their afflictions he was afflicted, and the Angel of his presence sav'd them. In his love, and his pitie hee redeemed them, and he bare them and carried them all the dayes of old.* 'Tis some comfort to have a companion in suffering y, 'tis much more comfortable to have a helping companion, that will take off some of a mans burthen. *Hee hath laid help on one that's mighty.* First, Christ is with his in losses, he beares a share of those losses, they shall not be all losse to them

y Comes in via, pro vehiculo est.

that feare him: he will give them ſomething againe, yea, ſome better thing, then what they have loſt for him, and in following or going along with him: and though the world bee but a loſſe to a ſoule; yet *Godlineſſe is great gaine with contentment*; *He that loſeth his life for Chriſt, and the Goſpels ſake, ſhall ſave it*, Mark. 8.35. *Chriſt will make up and repair the loſſe againe, and do's not bee give* a better thing than this life in the roome on't? What's this life, and all the accommodations thereof to that life which is above? the life of the world's ignoble, moſt mean, and paſſing poore to the life of God, and the glorified in Heaven. Then friends! what looſe you? can you tell? I tell you, that to die here, is to begin to live for ever hereafter.

Secondly, in Infringements and impriſonments of the body hee ſuffers with them, gives reſt unto them: & is it not better you ſenſible

† Tranquillus Deus, tranquillat omnia, & quietum aſpicere, q. itſcere eſt. *Bern.* in *Cant.* 23.

sible soules to be in prison with Christ, than to bee at Liberty without him? nay, is it not better to be in Hell with him, than in heaven without him? (if such a thing could be?) doth not his presence prove a Heaven a? what's the Heaven above, but the fruition of God and Christ, and Christians! tell me: when you injoy much of Christ in the closet, or Congregation: when you feele the warmth, heat, and vigour of all his love and spirituall graces working upon your drooping Spirits, doe they not revive you? put much life in you? his *words are Spirit and life*, much more then are his works. Is it not your Heaven to enjoy, and for your soules to possesse their beloved's presence b?

Thirdly, in wounds, or hurts of the body or mind, if *Saul* goes

a Christus nobiscum. 1. Politicè, ut Rex in Regno; Dux in exercitu. 2. Oeconomicè, ut Pater in domo. 3. Ethicè, ut ratio in homine. 4. Physicè, ut anima in corpore, *Cornel.* à lapide

b Heu Domine Deus, rara hora, & brevis mora. *Bern.* in *Cant.* ser. 13. Res delicata est Spiritus Dei. *Tertul.* Memor sum, quanta pace fruebar, cum in Domino gaudebam, adeò nunc magis doleo, quia scio, quid perdidi, scio quàm maxima bona amisi, redde quod per peccatum mihi abstuli, redde quod meâ culpâ perdidi. *Savanarol.* medit in *Psal.* Miserere, &c.

to

to *Damascus*, and treads but o
the feet of Christ, the meane
and lowest of his servants. Dot
not Christ bow his head, yea, a
his body to save them? will i
not make him crye out, *Sau*
Saul, why doest thou tread on m
feet, *persecute me* in the least o
my members? yea, certainly ha
he ne'r opened his mouth before
yet then as the dumbe sonne o
Cræsus, by straining his voice ha
the strings of his tongue unloo
sed, when he saw his Father like
to be butchered, crying, Oh! kil
not King *Cræsus*: so Christ (could
the former be which cannot be i
him yet) then, when they suffer
he suffers with them, and cries a
to *Saul*. Kill not my children,
pierce me not, cut mee not i
pieces, rob not, imprison me
not, he now plainely speakes thi
in our eares by his word, could
wee but mind it. Christians!
when you are touch'd with a hurt
full touch (so sensible is hee
that

that) he is touch'd in the apple of his eye too, his eye smarts whose you are, and hee that made eyes, assure your selves, will soone heale that eye sore, when 'tis seasonable to doe it.

Lastly, in hurts of the mind. Are you wounded in Spirit, troubled in mind, tempted? he is tempted with you, wounded with you, troubled with you, is not this love, discover'd? Now hee is in Heaven, he is touch'd with a feeling, of your infirmities on earth [c]. Are you tempted? so was he, and that *in all points like to you, sinne being excepted, viz.* sinne did not tempt him as it doth you, but then he was tempted by Satan to sinne, as well as Satan tempts you to sinne [d]; instance that sore temptation, to cast himselfe downe from the pinacle of the Temple, to murther himself; and that temptation hee tempted him withall to commit Idolatrie, to fall downe and worship a Devill

[c] Inchoata in incarnatione, completa in ascensione, *Cornel.* à Lapide.

[d] *This I take to be the sense of the place.*

Devill like a Heathen: hee a
tempted him to distrust, infi
lity, when he would have had h
make bread of stones, as thou
God could not live without bre
or as though there were not
nough of God in the blessed ma
to sustaine him a little longe
yea, for ever (if he pleased) wit
out food.

Chap. V.

Of the ends of Christ's love.

* Prov. 23. 18.

*Every thing hath its end *, and every thing is such as its end is, the thing is towhich it tends: all well that ends well, that's the Proverb, not more ancient then tru 'tis the end that crowns the actio when God would prove a perso action, or thing to be good or evi he takes this course, observes, (a bids us observe also) what t end of the person or thing is, which it aimes or tends, mark

the perfect man, and behold the upright man, *saith the* Lord, for the end of that man is * peace, *though hee has trouble in his beginning and progresse, yet has he peace in his end, viz. his way tends to peace, though hee sowes in teares, yet hee reapes in joy, for Light, is sowne for the Righteous, and gladnesse for the upright in heart; men sow to the end they may reape. Thus he proves an upright man to be a good man, by his good end. So saith he*, the end of the wicked shall be cut off. Psal. 37. 37.

viz. He shall misse of all that hee aimes at, hee thinkes whatsoever his life be, his death shall be good, he aimes at happines after a sort, but takes asunder the meanes, from the end; when such an one dies, all his thoughts perish, *where is his* hope when God takes away his soule, *saith* Job, *either his sinne with himselfe shall have no end, for sinne in its fruits goe to hell with*

with him, lives for ever with him
sinnes are his workes and they f
low him, or, secondly, his end sh
be, and that most certainly, the b
ginning of his never ending t
ment, by paine of losse and sens
together, viz. his sinne tends th
way, leads thither. Some des
Heaven but 'tis not so much f
the societie of God and Christ
as from a carnall conceit, th
there's no want, there they sh
have fulnesse. Doe not carn
men dreame of carnall eating
Christ's Kingdome? happie (sa
the Jewes) are they who shall e
bread with thee in thy Kingdo
but this end shew'd their desire w
carnall; for Christ reproves the
when he tells them, the Kingdo
of Heaven consists not in meat
or drinkes, but in Righteousnes
and true holinesse. Every true l
ver propounds to himselfe his en
has his end, and that's true
Christ, hee hath ends for which
loves, and to which his love tend

His

His ends are such as these.

1. *To make his object lovely.*
2. *To present his Spouse blamelesse.*
3. *To keep the soule stainelesse.*
4. *To save the soule harmelesse.*

Firſt he loves to make his lovely in his owne bleſſed ſight, and unto his owne glorious ſelfe. Chriſt loves comely Chriſtians, Chriſt's frame on a Chriſtians ſpirit, is a Chriſt-alluring beautie: A choice Spouſe's diſtance from her loyall husband is a cord of love to draw his preſence to her, a ſuſpenſion of perſonall fellowſhip makes communion ſweeter, when injoy'd. Chriſt's preſence is good to Chriſtians, and communion with them is good to him, a ſoules diſtance from her husband Chriſt is verie great, yet many pledges of deareſt love paſſe betwixt them, ſomething of Chriſt, being in the ſoule, brings Chriſt to dwell there; he loves himſelfe,

himſelfe, and delights to di
where himſelfe is. Some love
fulfill luſt and natures fancie,
Chriſt loves that his object m
be lovely, to himſelfe, and all h
off-ſpring. The bridegroo
loves to ſee his Bride adorn'd
a bridall day, would have he
neat as hand can make her, th
her aſpect may bee pleaſing
him, Chriſt loves to cloath h
people with a heavenly glory, b
loves a ſoule, that he may preſe
it to himſelfe a glorious Cre
ture, 'tis inward Glory I no
ſpeake of, Chriſt hath no luſt
feed, ſinnes not found in him
ſeekes nelther bodies pelfe, n
the minds riches, ſweet *Meſſ*
thy ends are good.

Chriſt ſets his love on nak
ſoules; In ſome parts of t
world, ſome buy their wives a
cloath them, ſo doth Chriſt i
very corner of the earth gi
himſelfe for them, and then p
a glory upon them.

Chri

Christ's glory is transforming, some have seene it *as in a glasse*, and have been *changed by it into the same Image, from glory to glory, even by the Spirit of the Lord* *. Christ himselfe assum'd our nature; that he might cloath and adorne us with his: like to like, saith the Proverb, Christ loves his object to make it like him, and then clos'es with it, cannot stick loose to it: so pure's his love. Other lovers may alter in their love, because they cannot augment their objects lustre, amiable aspect; but Christ can make his object as comely as hee will; then where is the ground of change? not in the object, not in the Subject, therefore not at all. *I the Lord change not*, that's his saying, who is immutable.

* 2 Cor. 3. 18.

Secondly, Christ loves to present his object blameless, both to himselfe, and also before his Father. Some lovers will find no fault in the *objects* they list to em-

brace, but having receiv'd the
find nothing else in them
faults: is this to love in truth
you earthlie sensuall lovers
Christ findes out faults before
espouses a soule to himselfe:
then through love covers the
buries them, forgets them: Chri
never upbraids a soule with wh
he hath formerly been and do
God upbraids no man. Some spe
well of that they like, untill th
have got it, and then the wo
word they have's too good for
but Christ speakes worst
soules before hee's wedded
them, but when of *twaine they*
one flesh, he speaks and makes
best he can of them, and the le
good that's in them: hee cann
breake a bruised reed, nor can h
quench the smoaking flax: hee ca
not rip up old breaches betwi
his Spouse and him, but he's go
at kindling smallest sparkes of
ving grace, though buried in
heap of ashes: he is wont to ma
muc

much weakneſſe little, and little ſtrength much. Some Lovers will hide nothing they know, by thoſe they have ſeem'd to love; will you call this love? 'tis perfect hatred; but heavenly favourites! your heavenly husband's not ſo unkind, he covers all evills, and uncovers all good in them hee loves. 'Tis ſaid he's *able to preſent blameleſſe before his Father, with exceeding great joy* *, and he's active, as able in ſuch a kind of preſentation. Prov. 16. 12.

* Jude 24.

Thirdly, he loves to preſent his object ſpotleſſe, Chriſt ſets his love on ſoules to cleanſe them *, and ſanctifie them to his owne, and his Fathers uſe.

* Eph. 5. 27.

Satan loves to have ſoules that he may ſtaine them, pollute them, bereave them of their glorie, and Chriſt's Image that's in them, he's all for ſoiling of ſoules; that he may foile them, & inſnare them; but Chriſt takes out the ſpots of his owne fleſh; he ſets his love

Ezek. 16.6.7. on a ſoule to waſh it from all ſ*thineſſe of fleſh and Spirit*, th ſoules time of miſerie, is Chriſ time of mercy: *when thou waſt i thy bloud, I ſaid to thee live, and t time was the time of love.* John tell the ſeven Churches of *Aſi Chriſt lov'd us, and then waſh'd a our ſinnes by his bloud*, heaven husband! thou lov'ſt to goo purpoſe. Chriſt loves to mak holy as well as happie, he woul have her without blemiſh, ſpo or wrinckle.

Fourthly, Chriſt love's that h may ſave harmeleſſe, preſerve h object free from danger; Sat loves to deſtroy, but Chriſt lov to ſave. All Chriſt's favours r into this: the ſoules ſalvation whom he loves: he's cal'd the *Sa*

Eph. 5. 23. *our of his body the Church*; the he you know contrives and advis for the whole body. Such a he is Chriſt, he came to *ſave*, as w as *ſeeke loſt ſoules*. When Chri ans are in Chriſt, their ſelves

ſoul

oules are in safe hands, *no man shall pluck them out of my Fathers hand* saith Christ, & what power's like to his: Spouse of Christ! thou mayst trust thy selfe with thy heavenly Husband, put thy life in his hand; for hee *came not to destroy the beleeving world, but to save it.* Oh you sonnes of *Sion*! how carefull is Christ of you? *his eye upon you, his eare open to your cry*; Christ watcheth his children as you watch yours, he'l not let a child goe out of his sight, least he catch a fall, and bruise or maime himselfe, and spoile his beauty, and when he do's get a fall, Christ's eares are open, hee can quickly heare him crie, and then he gives him a helping hand, till he's risen againe. You are in his hand, and in his heart, and shall hereafter dwell in his heavens, what would you more? And now my friends! that Christ hath shew'd his affection by doing and suffering for you, he expects action from you towards

Joh. 10. 29.

towards him, and for him.

Consider, intelligent hearers

First, is not he active for you? he praies for you, pleads for you at the Throne of grace, against the accuser of the brethren: that drink not in forsaken sins, against which both your selves, and Saviour also, hath put up prayers with *teares, and strong cries in the dayes of his flesh.*

Secondly: are not Satans vassalls active for their Prince of darknesse? Doe they not lay their heads and hearts together? unite all their forces, to follow their Prince, who rules in the aire, and workes in the children of disobedience, to advance his Kingdome, inlarge his Dominion, as Hell hath inlarg'd her selfe? do not they seeke to make his Proselites many? and shall the children of darknesse be wiser, and more active in their generation and for their Prince? then are the children of Light in their

generation

generation & for their King and Saviour* Jesus Christ? God forbid. *Tell it not in* Gath, *publish it not in the streets of* Askelon, *lest the daughters of the Philistims rejoyce, and least the daughters of the uncircumcised triumph.* Love deserves love; oh, you children of Light! you cannot give warmth to your garments, but you shall receive't againe. Oh then! bee rooted and grounded in faith with love. *Comprehend you with all the Saints, what the height, length, depth, & breadth, of Christ's love is.* Then shall you sing Hallelujah to God in the highest Heavens, when the time of refreshment shall bee in the presence of the Lambe, with exceeding great Joy to Just ones[c].

* 2 *Sam.* 1. 20.

[c] Secundum laborem accipiunt, non secundum proventum, *Bern.* Non meritis operantis sed miseratione donantis. *Aug.* Deus coronat dona sua, non merita nostra.

FINIS.